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# Building Boyhood

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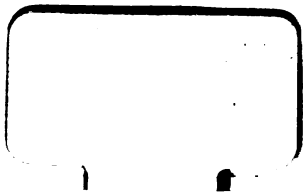
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*Building Boyhood*

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# BUILDING BOYHOOD

A BOOK OF PRINCIPLES

BY

Lee F. Hanmer  
Philip E. Howard  
Fred S. Goodman  
Hubert Carleton  
Eugene C. Foster  
John L. Alexander  
George J. Fisher  
Owen R. Lovejoy  
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THE SUNDAY SCHOOL TIMES COMPANY  
PHILADELPHIA

1909



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City of  
City School Library.

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## PREFACE

During the month of April, 1909, there met in the city of Harrisburg, Pennsylvania, a representative group of persons who were giving their lives to work with boys, or who, as church and Sunday-school officers, were vitally interested in the boy's welfare. These persons spent three days together, and shared with each other the knowledge which they had gained from experience.

Much of the material presented there will be found in the following pages. Some of it is reproduced from stenographic notes, and is therefore subject to the crudities of extemporaneous speech; but all of it breathes forth the spirit of an intense endeavor to know the truth and to state it.

Necessarily but a part of the great fund of material available at the conference is reproduced here. The conference was held at the invitation of the State Young Men's Christian Association of Pennsylvania, under the leadership of Mr. C. B. Horton, State Secretary for Boys, co-operating with the Harrisburg Ministerium and the

## *Preface*

local Young Men's Christian Association. But almost every phase of work with boys was represented and the gathering was a notable one in every way.

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Pennsylvania Y. M. C. A.

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**The Relation of the Boy's Leisure  
to Character Development**

**Lee F. Hanmer**

**New York**

**Field Secretary of the  
Playground Association of America**

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## **The Relationship of the Boy's Leisure to Character Development\***

In a little book entitled "Education Through Play and Games," the author, Dr. G. E. Johnson, calls attention to the fact that a very large part of our life is spent in preparing to live. He makes it specially striking by comparing this preparatory period with that of the lower animals. He says that a cat is a kitten for about one-twelfth of its life; a dog is a puppy for about one-tenth of its life; it takes a horse about one-seventh of its life to come to maturity; but it takes a human being almost one-third. Nearly one-third of our whole span of years is spent in getting ready to live.

Why this first one-third? And if there is a divine purpose in it, should not more attention be given to the way these years are spent?

This period for one boy who figured promi-

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\* Mr. Hanmer's paper was read by Myron T. Scudder, Professor of the Science of Education in Rutgers College; a number of valuable suggestions were added by Professor Scudder.



## *Leisure and Character*

nently in the world's history is summed up in these words, he "advanced in wisdom and stature, and in favor with God and men." I wonder if this does not tell the story pretty well. Instruction, physical development, and character—the full rounded preparation.

A child writing an essay on the three ages of man put it as follows:

"In youth we look forward to the wicked things we will do when we grow up—this is the state of innocence. In manhood we do the wicked things of which we thought in our youth—this is the prime of life. In old age we are sorry for the wicked things we did in manhood—this is the time of our dotage."

Possibly he was not so far from the truth after all.

Phillips Brooks has said, "He who helps a boy become a strong and good man makes a contribution of the first order to the welfare of society." Most people would be glad to make such a contribution to the welfare of society if they only knew how to go about it. Some are trying Boards of Health, Juvenile Courts, Reform Schools, and sermons. Many others, however, believe "It is better to form than to reform," and are turning to properly conducted playgrounds as the agency through which to work. They are trying to make the playtime,

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which covers the major part of this first one-third, count positively in the right direction.

Dr. Josiah Strong declares, "The impulse to play is as natural and normal as the inclination to sleep or the desire to eat; and when we understand its true meaning we find that it is not simply a permissible thing, but a divinely-ordered thing. If God gives the impulse, man ought to provide the playground." Nearly two hundred cities in the United States did provide playgrounds last year—playgrounds under intelligent supervision, and at least one hundred and fifty more are making plans to do likewise. This is only a beginning, however, for no city is yet doing this work adequately.

Some people balk at the idea of employing play leaders on the public playground. They are missing the point that is the all-important one in the whole matter. The playground is to them an agency for physical development only, and even from that viewpoint they are wrong, because the unsupervised playground is a place for the survival of the toughest, and the toughest are not the ones who need the development most. The personality of the play leaders is a matter of the first importance. They come into contact with the children at a time in their lives and under conditions where it is easy to influence them in one

## *Leisure and Character*

direction or another; and the direction that influence takes has much to do with the kind of man the boy will become. Teach a child to play fair in a game of tennis, and he is not likely to cheat in business; bring a boy to the point where he will obey the rules in a basket-ball game, and he probably will not grow up to be a lawbreaker; and the boy who will sacrifice personal recognition and applause for the good of his team or his club is in a fair way to become the sort of a fellow who will not hesitate to surrender personal considerations for the good of his community when he comes to be a man. Children may learn much from precept, but habits of honesty, courtesy and unselfishness that become a real part of the character can be secured only through practise; and the well supervised playground is a safe place in which to get the practise.

The idea is beginning to take hold of the public mind that the development of boys and girls into strong and good men and women counts for more than a reduction in the tax rates; that health and character are the backbone of our institutions; and that the years of childhood are the all-important ones in this matter. This has been known in a kind of subconscious way for a long time, but modern conditions have given it emphasis, and we are now becoming convinced

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that it is the business of the community to attend to it.

A story is told of a woman who had a large family of children, who lived on the bank of a river. The yard in which the children played dropped off precipitously into deep water where the current was very swift. A stranger in passing the home one day stopped at the well for a drink, and seeing the children at play, remarked that it was rather dangerous for children to play in such a place. "Oh, no," replied the lady, "we do not consider it very dangerous. We have lived here twenty years, and in all that time have lost only two children by drowning." Ridiculous, of course; utterly unthinkable. But isn't it a pretty fair picture of the attitude of the modern city toward its children? It is not very dangerous if only twenty boys in a city of 100,000 population are drowned during the year in the river or lake or canal. It is not very serious unless one of them happens to be your boy. The Mayor of Rochester, New York, is authority for the statement that since the swimming and wading pools have been installed in the parks and playgrounds of his city, the accidental deaths by drowning have decreased eighty-three percent. That is work worth doing.

It is not a very serious state of affairs when

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seventy-five boys in a city of 75,000 population are, during the year, dragged into court and branded as criminals. Some people, however, consider it serious, and they are the judges and probation officers, who come closely into touch with these cases, and see the tragedy of it all. Judge Lindsey says:

"We cannot overdraw the picture of the increase in weakness and crime among the youth in the cities of this republic. It is not their fault; it is ours. It is largely due to that environment, to that condition, that we have created. Cities and states are false to their duty to this child unless they furnish the best remedies for relief against the monsters that attack it. It is not pretended that any one remedy proposed can be more serviceable than the public playground."

The following appears in the report of the Chief of Police of Waltham, Massachusetts: The establishment of playgrounds has saved this department a lot of trouble. In former years, during the summer vacation, the boys spent most of their time bathing in exposed places and playing ball and other games on public streets and on private property. In the latter case they were trespassers, and in the former, they were violating the city ordinances and causing great annoyance to the residents. They were at all times on the watch for an officer to appear and

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drive them from place to place, until finally they would go to some obscure spot, where they would engage in more dangerous play and practices, such as they would not attempt in a public place. During the past summer there was scarcely any trouble of this kind. They gathered on the playgrounds where they felt that they were free to enjoy themselves. The young men in charge are entitled to great credit for the manner in which they handled the boys; improving them both morally and physically."

From the Rochester police records concerning juvenile arrests comes the following: "June 17 to September 11, 1904, in the First Precinct there were forty-seven arrests. The following year, after the establishment of the playground in Brown Square, the number of arrests decreased 46 4-5 percent." "In 1905, in the Second Precinct, there were thirty arrests. In 1906, after the playground was established in Number 14 Schoolyard, there was a decrease of 46 2-3 percent."

Judge Staake, of Philadelphia, has the following to say: "My experience in over two years in the Juvenile Court, preceded by some fifteen years' experience as a member of the Board of Managers of a Reform Educational and Industrial School, convinces me that the delinquent

## *Leisure and Character*

children coming to the bar of the Court are often more sinned against than sinning. Stunted bodies often result in undeveloped minds, and these in warped morals. Every child playing upon a sand-heap in the street, wading in a flooded gutter, trespassing upon a building in course of erection, sliding and skating upon the sidewalks, using roadways as ball parks and playgrounds, is a living cry for the public playground."

In these days when the headlines of our newspapers are black with the record of those who, although living under favored circumstances, are unable to exercise self-control, nothing should be left undone to strengthen the moral fiber of those who are to be the men and women of to-morrow.

I am glad that there is evidence of an awakening of the civic conscience to the responsibilities in these matters, and that communities, by the expenditure of time and effort and money, are demonstrating that they really believe that it is better to form than to reform.

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**Relation of the Sunday-  
school to the Church and  
other Religious  
Agencies**

**Philip E. Howard  
Philadelphia**

**The Sunday School Times**

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## **Relation of the Sunday-school to the Church and Other Religious Agencies**

It was at a Sunday-school picnic on a beautiful June day. The great lawn at Ingleside was covered with groups of romping children. One little fellow left the crowd with which he had been playing and came over to where the superintendent of the school was standing. He edged up close to the superintendent, and pointing to his teacher, who was playing the boys' games with the boys, and for the time being was as much a boy as any of them, he said with great emphasis: "That new teacher of ours is all to the good." The superintendent agreed heartily with that observation, and he knew quite well what the boy meant. That teacher was "all to the good" because she was willing to have the boy heart herself, not only in the school but at the picnic, and to enter vitally into the things that interested the boys themselves. The little fellow had touched the heart of the whole boy problem in the Sunday-school, and in the church,

## *Sunday-school and Other Agencies*

and indeed the vital relation of the Sunday-school to the church as an institution, when he made his boyish comment.

I pass on to you the word of another boy, overheard in another Sunday-school a few weeks ago. The church of which he was a member was busily engaged in the endeavor to raise \$6,000 for improvements in the church edifice, including the changing of the great organ from one part of the church to another, in order to increase the effectiveness of the music. In the basement of that church there is a partially equipped gymnasium for the boys, and it is no exaggeration to say that the boys' club of the church is a tolerated institution, a fact of which the boys are somewhat painfully aware. As the superintendent of the Sunday-school passed by the class in which the boy of this incident was sitting he overheard him say with a good deal of earnestness: "I just wish the church would raise a little money to get things for us boys in the club instead of trying to get \$6,000 to move the organ." Now the changes in the church arrangements were exceedingly well planned and are doubtless needed, but this boy in his turn went to the heart of the problem too.

The teacher who could romp with her boys became to them the representative of the whole in-

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stitution, including the Sunday-school and the church. She in her personality and purpose was the most representative person in the institution with whom the boy could come into the most friendly relations. And one can easily imagine that his notion of what the Sunday-school stands for would be shaped by what he thought of that teacher. On the other hand, the boy who was suffering under even a mild resentment toward the organization that seemed to be doing so much for a building and so little to help to build him, would find his notion of the church measured by the church's lack of positive and evident interest in him.

The relation of the Sunday-school to the church and other religious agencies as concerning the life of the boy is that of a representative agency from which the boy receives his chief impulses toward all that the church stands for, and through which he comes eventually into active relations with the church at large.

The Sunday-school is to the boy the interpreter of that somewhat vague term, the church. It defines the church in terms which he understands; it appeals to him where he is, and introduces him to the most vital facts that he will ever have to consider as long as he lives. It is a means of opening out for him new visions of life at its best.

## *Sunday-school and Other Agencies*

In the Sunday-school class he learns the facts of experience and revealed truth, and the good teacher brings these to him in such a form that his passion for acquisitiveness is not halted by difficult terms or cloudy explanations, but is encouraged by the success that it has in getting at what the teacher means. You have seen a boy's eyes flash, and his whole body quiver with excitement when he has learned a new thing that he has wanted to know. His sudden "I see, I see," or his excited "Oh, yes, Oh, yes," are the outward expressions of the triumph that he feels within, for he loves to know and he loves to learn, even though he doesn't always seem to want to learn in the direction in which we try to drive him.

The Sunday-school is not at all well understood unless it is regarded as one branch of the church's whole work. The church, in our common phrase, usually suggests to the mind the morning service of worship, which may or may not be interesting to the boy. Some ministers even announce from the Sunday morning pulpit that the second service of the church will be held at eight o'clock in the evening, whereas there is an intervening service at half-past two in the afternoon which he has not called the second service, but announces it as the meeting of the Sunday-

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school. This tendency to think of the Sunday-school as a separate institution, to support it by separate funds raised in the Sunday-school itself, and to neglect the proper emphasis upon the Sunday-school as the Bible-studying service for the church as a whole, is responsible in part for the open drawbridge between the Sunday-school and the adult activities having to do with church worship and church adult missionary societies, etc.

When one realizes that about 85 percent of the persons who unite with the church come from the ranks of the Sunday-school it is impossible to over-emphasize the importance of the Bible-study service of the church in the Christian economy. It is extremely significant that it is along the path of Bible-study that young and old come into active personal service for the Master. I heard Mr. Mott say in a student conference that he regarded Bible-study among the students in our colleges as the very foundation of all the work done by the student associations. Mr. Mott was of course entirely within bounds in this statement. The same thing might be said of activities in the churches. Bible-study is the open door to knowledge of duty and privilege, and the knowledge of duty and privilege is that upon which the will must work in order to get the individual into active service. Unless we know, we

## *Sunday-school and Other Agencies*

cannot do, and unless the will is fortified by the most powerful impulses of knowledge and of the most exalted ideals of unselfish service, the church itself cannot hope to find in the individual a full-fledged, vigorous, and right-spirited worker.

The Sunday-school can do more than instruct the boy in Bible truth and fact; it can inspire him with a desire to be a good all-around man, working every one of his faculties to its utmost for service. A well-managed Sunday-school has a tremendous influence on the growing mind of a boy. If the conduct of the service is slipshod and dull, and the music inadequate, and the records loosely kept, and the boy's own absences and other lapses entirely overlooked, he has before him about as bad an example of management as his worst enemy could wish. If the school is lax as to promptness in beginning and closing; if its superintendent does not embody the qualities that the growing boy thinks a strong man should have, that school will not have the influence over him that it ought to have, nor will it render the service it ought to render in leading him up to an efficient service as an adult member of Christ's church. His eyes are very keen. The sensitized plate of his mentality is quicker and surer than any that chemical photography has ever invented, and the impressions will not fade. They make up

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the complex that we know when that boy becomes a man.

I have observed at least one generation of boys growing up into Christian service, and I can testify to the growing efficiency of boys who have been connected with organizations where efficiency was a marked characteristic of the leaders. A church that is careless or indifferent about its Sunday-school is creating a weakness of the heart with which it will have to reckon in later years.

There can be no true ideal of the church as an institution without including downright hard work in that ideal as well as devout worship. The church is a messenger; it has a commission to execute, and its members are charged with the burden and the privilege of that commission. The Christian man who is furthering the progress of the Kingdom by only so much as his own self-improvement is a dead weight on the church. And when men come into church membership from a life of inactivity in spiritual things it is a long and hard process to win them to efficient service as members of a working body.

They do not know how to get at the work that is given them to do. The will to do is there, but the knowledge of how to go at it is lacking. The Sunday-school is a training school for competent workers as messengers of the Kingdom. In



## *Sunday-school and Other Agencies*

the Sunday-school, when it is properly conducted, results are required; increase in membership is checked up and watched; written reviews are properly conducted and properly marked in order to test the teaching and the learning. Students are classified so that they may learn in homogeneous groups from material that will appeal to them at their respective ages. Classes are conducted on the organized class basis, where various members of the class are given the opportunity to perform official duties in connection with the class. The messenger cadet service is organized so that many of the younger boys in the school are trained very early to render definite and sometimes self-sacrificing service in conveying messages to absentees or notices to the school membership. Doorkeepers are chosen for the opening and closing portion of the session. Secretaries are drawn from the ranks of the young men; librarians are selected from the more intelligent and thoughtful young fellows. Teacher-training classes are organized, and into these classes are brought groups of young people who are thoroughly trained in outlines of Bible-study, in methods of teaching, and in the general management of Sunday-school and class, and under the right auspices these teacher-training classes develop the keenest interest and produce eager and ready workers.

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Just forty years ago, almost to the day, Henry Ward Beecher, speaking in the Fourth National Sunday-school Convention in Newark, New Jersey, gave his testimony on this point. "I have noticed," he said, "in all my ministry, that when persons in mature life are converted to Christ, they have a sphere in which they can develop their Christian character, and they are steadfast and go on toward perfection; but in gathering the young people into my churches, I have noticed that those who had something to do from the moment of their conversion were usually the faithful and steadfast ones. I say, then, those that had nothing to do were more unstable, and some proved castaways because they were unemployed, while those that were set to work proved valuable members of the church. There, then, is no way of economizing and utilizing the power of the church so successful as to open spheres of activity for her young men and women of intelligence, in which they can at once be put to work for Christ. This opportunity of work all Sunday-schools give."

In discussing the relation to the church and other various religious agencies, especially as affecting the life of the boy, there is no agency more fundamental from every standpoint than the family. This was the institution upon which the

## *Sunday-school and Other Agencies*

Creator founded the human race. The family, as Horace Bushnell points out in his revolutionary book, "Christian Nurture," is the unit in the divine plan. The promise is unto you and to your children, and not unto the individual alone. In a conversation recently with the President of one of our foremost American colleges I was amazed to hear him state with courteous positiveness that he did not believe in the Sunday-school, and he went on to say that he thought the teaching in the Sunday-school was not to be compared with the teaching that the child would get in the home. And then with a smile he said, "Perhaps I am somewhat prejudiced because my wife has taught *our* children the Bible." Of course this very able and influential college president is not alone in his thought of the Sunday-school. He was doubtless right when he said that he was prejudiced, and he is probably uninformed as to the real work and place of the Sunday-school. The fact is that home instruction is not enough, and it does not seem to have been God's plan that his people should be allowed to think that it is enough. In the covenant with Abraham it was made plain that God wished the children to be brought under church influence. It was the custom of the Jews to bring their children into gatherings for special instruction at church festivals and in the syna-

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gogue, when young and old study the Bible together. No one probably has done more to point out the true conditions in this respect than Henry Clay Trumbull in his extensive and thorough studies of the Sunday-school. In an address made many years ago he pointed out that the Saviour found this plan prevalent in his day on earth and approved it. The early church practised it. "Only in the sad lapse of the dark ages did the church teaching of children decline; and then those branches of the church which retained the pure faith continued firm in this doctrine and practise. There was never a time when the Sunday-school did not thus, in one form or other, exist among God's people; and Robert Raikes merely revived an old custom and work in his Sunday-schools at Gloucester."

Dr. Trumbull points out that in our own country the early fathers of New England had not relied exclusively on the family for the godly training of children. The Bible and the catechism were to be taught in the common school, and the parish minister was to publicly catechize the young on the Lord's Day. Gradually religious teaching was dropped from the common school. The pastors generally ceased to catechize in public, and by and by the family was left to do all the work of instructing children in religious things.

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Of course, a sad lapse followed. At the opening of the Nineteenth Century household religion was but little known. The Rev. Dr. McEwen, of New London, Connecticut, said that when he was settled over its First Church as pastor in 1806: "Little of family religion could be found; so far as careful inquiry can be relied on for the knowledge of facts, in but two families in this whole congregation was daily family prayer maintained; though prayer, Saturday evenings, was every week offered by one other householder, at the head of his family. Probably in two other houses, perhaps in three, belonging to two other religious denominations, family prayer was, by laymen, daily offered." "Those," exclaimed Dr. Trumbull, "were the 'good old days' for which many now groan in longing desire! And this is the family religion which the Sunday-school might break in upon!"

Then Dr. Trumbull went on to bear testimony to his own experience of ten years' travel in twenty of our American states, visiting from family to family among the various Christian denominations. Out of his observations he said unhesitatingly that while there were still far too many professedly Christian parents who neglect their children there was vastly more of household religion than history gives any reason for

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our believing to have existed half a century or a century ago.

And the Sunday-school has revealed the capacity of children to receive religious truth. In the early part of the last century it was not unusual to find religious leaders who did not believe that children could receive such truth understandingly. President Wayland, of Brown University, about 1830, in one of his sermons said: "Who would have supposed, unless he had seen it, that anything valuable could have been communicated to an infant only two or three years old," and he mentions this child capacity as "discovered within a few years." In the Seventh Annual Report of the Philadelphia Sunday and Adult School Union, the society which immediately preceded in its working the American Sunday School Union, under date of May 25, 1824, it is stated as a noteworthy fact that in St. James Sunday-school, Lancaster, there are some pious children, the word "children" being italicized, and again that in one of the schools in Delaware County a boy has made a public profession of religion.

Dr. Trumbull said emphatically: "The more religion is considered by children away from home, the more it is thought of and talked of at home. As well might it be claimed that social prayer-meetings had a tendency to diminish

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prayer in the family and in the closet, as that Sunday-school teaching diminishes teaching at home. The reflex influence of the child's Sunday-school study is felt constantly in the child's home life. Moreover, the skilled teaching of many of our Sunday-school teachers cannot be equaled by one in a hundred parents. What is said by a fresh voice at school—although before said at home—comes frequently with fresh power to a child's mind."

If then the Sunday-school is such an important agency as related to home life, what may we as practical men do to help in linking the two institutions more closely together for the benefit of the boy? A New York business man, who has made a competency in order to retire to give his whole time to Sunday-school work, has made special studies, and has carried out definite plans. I suppose no one among the more prominent Sunday-school workers of the country has done more to weld the link between the home and the Sunday-school than Mr. Frank L. Brown. He regards the pupil in the Sunday-school as the means for bridging the gap between the churched and the unchurched masses, and it was this thought that led Mr. Brown about six years ago to devote himself largely to the visitation of the homes in his Sunday-school. He had been accustomed for

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a long time to leave his business at three o'clock in the afternoon, getting in about fifty calls a week, and the immediate results had encouraged him to plan more largely. In their school they have more than 2,500 homes to cover, and in a single year 800 new scholars were received, and 500 dismissed. Through organized effort in their school by the help of almost entirely volunteer workers they managed in one year to get in 8,000 calls in these homes.

In Mr. Brown's school there is a messenger cadet service of 60 or more bright boys who carry messages to absentees where the teacher cannot at once visit; take flowers to the sick and shut-in ones; carry messages to Home Department members; invitations to mothers' meetings, Rally Day, and other occasions. When one thinks of that group of more than 60 boys regularly doing work for the Sunday-school, one sees plainly enough that here is a group in sensible training for such work as may come to the hand of each in later years. Mr. Brown tells many incidents to illustrate the value of this linking of the school with the home. I quote a single one. "A district teacher was paying a visit to the mother of his hardest boy, a boy who had spoiled every lesson by his activity before the lesson was well underway. He had come to tell the mother that he felt



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he should have to give up the class. The mother pointed in despair to the figures of animals drawn around her kitchen wall and explained them as the acts of the same boy whom she could not control. The teacher got an inspiration from those drawings. The next Sunday he was provided with a pad and pencil and said to the boy 'I understand you can draw some.' The boy straightened up, admitted the truth of the remark, and at the teacher's request proceeded to draw an outline map of Palestine for him. The battle was won. He had secured the key boy of his class by a home visit. Thereafter he had that boy as a helper."

Mr. Brown has almost innumerable plans for keeping up this close connection between the home and the Sunday-school, and the effort is good for both institutions. In literally thousands of homes there have been planted little centers of definite Christian influence. It is in this way that the Sunday-school sustains its right relation to the home and its right influence in making the home what it ought to be.

### DISCUSSION.

Mr. Goodman: You did not say anything in your paper about the relation of the Association with the Sunday-school.

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Mr. Howard: I purposely omitted that, because it happens that while I, of course, have superficial knowledge of what is going on, I am not so well acquainted with that side of it, and I felt I would be speaking to a body of specialists who would know more about that in a minute than I would know in a year. That is why I did not bring up that question. I would be very glad to have it discussed.

Mr. Goodman: After making a study of this question, I am compelled to remark that you need not feel at all lonesome. There are not so many specialists who are familiar with this subject as you might suppose.

Mr. Howard: Would you give us a word right now, unless it comes later in your address? Can you specify one way in which this co-operation can be brought about? How does it take shape in any given instance that you know of?

Mr. Goodman: Mr. Foster belongs to one of the finest illustrations with which I am familiar. They have an "affiliated council" in Philadelphia, which is made up of five picked men chosen by the Sunday-school Association of Philadelphia County and five picked men from the Young Men's Christian Association of Philadelphia, and they are now studying this whole question, working it out step by step, these two organizations

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helping each other. Another organization has been developed this past winter to bring out these principles in a town in Massachusetts, where the secretary has co-operated and step by step has quietly found where we could help. For example, a year ago he got the superintendents to organize a Union and got a Union organized in the Young Men's Christian Association after years of difficulty in that regard. They are planning a Union of leaders of boys' and men's classes in the Young Men's Christian Association; boys' classes in one section and men's in another, the two forming a Union, and they have a weekly discussion of boy's and men's problems. There are many other illustrations.

Mr. Howard: I think it would be very interesting to hear from Mr. Foster about the Affiliated Council.

Mr. Foster: The province of the Affiliated Council, as we have outlined it, is simply *to suggest*. It is a privilege to be a member of this Council, because our duty is to suggest a thing and then turn it over to some one else to do the work. There is an element in that plan which is strong. It leaves the Affiliated Council free to suggest plans, and not bother about detail. After making a suggestion, we call on the respective organizations to carry it out. So far we have

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projected the Sunday-school Athletic League, which is well known in many cities of the country, and which we have not heretofore had in Philadelphia.

Mr. Robinson: I represent a Sunday-school in a small country town. Has the interdenominational Sunday-school been a successful proposition in the smaller village, or is there something about the Sunday-school that requires simply denominational work? Must there be Presbyterian, Baptist, Methodist, Lutheran, or other doctrine, or are those doctrines to come in later, so that it will be entirely feasible and possible to have a Sunday-school entirely interdenominational instead of denominational?

Mr. Howard: Of course, we all know perfectly well that the pioneer religious agency in America has always been the union Sunday-school on the frontier. The usual process is that the little union Sunday-school is established on the edge of a wilderness and exists there and does harmonious and effective work, until the population of the town becomes large and denominational emphasis begins to be placed upon the Christian work of that town.

In the present state of denominational interest, and with the present denominational lines, I suppose it will be a long time before we shall find the

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union Sunday-school any more than we shall find the union lesson book generally used.

Mr. Robinson: I had in mind a little village of 2,500, with five or six evangelical churches struggling into existence. I have in mind also a friend of mine who makes the statement that denominationalism is the curse of the small town, and that the hope is in the rising generation.

We are discussing to-day the boyhood of the community; we are not discussing one particular denomination, but the entire boyhood of the community, and I am wondering if in the interests of the boyhood of the entire community, looking ahead twenty years, if you will, there is a possibility that the Sunday-school shall be a community affair, rather than a denominational affair, even if the adult church continues denominational?

We have these problems to meet now in our country work, and I know of a little town with five struggling evangelical churches where but one has a boys' club belonging to the church, and the boys of the other churches look with jealous eyes upon the church that has the club, and so church jealousy begins. I was thinking if an adult who inaugurates a successful club for one church was sufficiently broad-minded, he could probably establish a community club with

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boys from all churches, and I wonder if, in the small towns, a tremendously successful Sunday-school could be run if all united. If it comes to the point, and we must have denominationalism, it should be confined to adults, and not include the children.

Mr. Howard: The difficulty there would be the desire of the denominational man to train the children in the tenets of that particular denomination. It seems to me that the very interesting suggestion just made would be a wonderfully beautiful thing if we could have it, but while I don't suppose any of us here profess to be prophets, it seems to me twenty years would be a very short time in which to produce such a result. It is very interesting, is it not, to note that the majority of Sunday-schools, especially in our Western states, have begun that way, and then have been split up afterward—have been run successfully for years that way, and then afterward split up?

Mr. Eby: I remember hearing it said that the number of boys that the athletic leagues in New York brought into Sunday-school was such that they had to dismiss them because they had not the number of trained teachers to take care of them.

Mr. Robinson: I think it is a very bad thing.

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A Sunday-school athletic league which covers up the tremendous evil of bribing or compelling boys to go to a Sunday-school, when they get nothing from the Sunday-school, is thoroughly bad. It covers up a weakness that should not exist. If the boy does not want to go to Sunday-school there are but two things to be done—to probably make or force him to go, or bring the Sunday-school up in such a way that he will want to go. If the Sunday-school athletic league takes the place of the club, it is bad. I think what Mr. Eby says about boys having no teachers is perfectly correct. Boys have been compelled to attend a Sunday-school class that they did not care a rap about, in order to play baseball. I have had the privilege of being in every large city in the United States in the last ten years. I find that of the church boys' clubs, directly conducted by churches, almost all are non-religious. The reason for it is this: Here is the church that says boys do not come to Sunday-school and will not go to church; therefore, we will have a church boys' club, and we will not allow them to go into the club unless they endure the church services. I found one church that only allows the boys to play baseball in the afternoon provided they endure the sermon in the morning.

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**The Boy and Bible Study**

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**New York**

**International Y. M. C. A. Secretary  
of Religious Work**

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## The Boy and Bible Study

I feel keenly the importance of avoiding two rocks in this discussion. On the one hand, theological speculation about the Bible; on the other, impracticable theorizing about the boy. Three things are suggested by the subject—the boy, the Bible, and the Bible in the boy by his own study.

I. The boy is a many-sided animal, with budding tastes, clamorous appetites, primitive likes and dislikes, varied interests; an idealist and hater of shams, a reservoir of nerve force, a bundle of contradictions, a lover of fun, but a possible lover of the best, a loyal friend of his true friends, impulsive, erratic, impressionable to an alarming degree. I am simply “stirring up” your pure minds by way of remembrance. In a recent book, Dr. Mullins calls attention to the fact that many of the images in Shakespeare’s writings give evidence of having been formed during his boyhood days; for example:

“When daisies pied and violets blue  
And lady-smocks all silver-white  
And cuckoo-buds of yellow hue  
Do paint the meadows with delight.”

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The flowery images in this quotation were formed as he wandered over the fields near his boyhood home. These flowers could hardly have been found together anywhere else in England. Shakespeare had poetic genius, but the material must have been stored away during the impressionable years of adolescence. The world needs boy life, and the boy needs the fullest opportunity for the all-round experience of his life while yet a boy. As Ruskin said, "To be a man too soon is to be a small man."

2. The Bible is a many-sided book, packed with mysteries and dark sayings, which are capable of darker interpretations in the hands of misguided expositors. It has thrilling stories and stern prohibitions, graphic dialogues and harsh warnings. Different readers will find poetry and penalty, inspiration or irritation, the warmth of personality or the chill of abstract propositions, according to temperament, training, or point of view. Like the boy, the Bible is a book of apparent contradictions. It has the power to thrill beyond that of any modern story. It can lift a boy to heights of sublime heroism, while it is the philosopher's eternal riddle.

But the supreme fact about the Bible is that it claims to do what no other book does with equal confidence—it offers answers to the sublimest

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questions of the soul, of all times, of all lands! Who is governing the universe? What is He like? What does He care about me? What does He expect of me?

3. Is it reasonable to expect that the average boy can be brought, while still a boy, into an intimate acquaintanceship or loving familiarity with the Bible? Can we hope that this strange and ever-changing personality, while still a boy, may have a genuine hunger for Bible study? Will he give solid chunks of his all too small leisure to this work? The answer is usually "No." Granting that the Bible contains fascinating history, attractive biographies and answers to the supreme questions of the ages, does the boy actually need to know it? Is it, in any practical sense, a *sine qua non* in his development? Do we sympathize with the anxieties of our educators at the small amount of moral training the average boy is getting to-day, and the slight grip the Bible has on this boy? At the last convention of the National Educational Association, in the report of the Committee on Resolutions, the following statements were made: (Proceedings N. E. A. 1908, page 38).

"The National Educational Association wishes to record its approval of the increasing appreciation among educators of the fact that the building of character

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is the real aim of the schools and the ultimate reason for the expenditure of millions for their maintenance. There is in the minds of the children and youth of to-day a tendency toward a disregard for constituted authority, a lack of respect for age and superior wisdom, a weak appreciation of the demands of duty, a disposition to follow pleasure and interest rather than obligation and order. This condition demands the earliest thought and action of the leaders of opinion and places important obligations upon school boards, superintendents and teachers.

"It is apparent that familiarity with the English Bible as a masterpiece of literature is rapidly decreasing among the pupils in our schools. This is the direct result of a conception which regards the Bible as a theological book merely, and thereby leads to its exclusion from the schools of some states as a subject of reading and study. We hope for such a change of public sentiment in this regard as will permit and encourage the reading and study of the English Bible, as a literary work of the highest and purest type side by side with the poetry and prose which it has inspired and in large part formed."

Here, then, is our fundamental problem. So to relate the Bible to the boy that by his own choice it will do for him its wonted service in building his life, and giving him a sense of obligation to authority, a passion for truth, a loving fear of God, and in fitting him, while still a boy, to become a worthy and useful member of society. We assume that all the boys in the community

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are within the horizon of our vision. If any boy needs the Bible, every boy needs it, but the vast majority have no touch with it, either in the home, the school, or in a religious organization. On the average, at the outside not to exceed 15 percent of the boys, even with any degree of regularity, attend Sunday-schools of any kind. Furthermore, we are told that 76 percent of the boys who do attend leave Sunday-school during their teens. Perhaps we will get to the heart of the Bible-study proposition by seeking to answer these questions:

- (I). Will full-blooded boys study the Bible?
- (II). What are the factors in success?
- (III). What are immediate problems?

I. Will boys study the Bible? To judge quickly, and hence superficially, we should answer "No," but completer information and more thorough knowledge of all the facts, and especially those for which the boy is not primarily responsible, will lead us to qualify this answer. There are many encouraging facts, not only as to the enrolment of boys in Bible classes, which in many cases does not mean study, but what is more to the point, in the actual evidence of work done in these classes. In the Young Men's Christian As-

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sociations, for example, in 1899 there were enrolled about 2,000 boys in the City and Railroad Associations, mostly under thirteen years of age. In 1909 there are about 32,000 boys enrolled in these same Associations, in voluntary classes, for the most part, between twelve and eighteen years of age. A large number of these boys are really studying the Bible, and are using more than a score of courses which involve actual work outside of the class. In addition, fully as many more youths are enrolled in the Association classes in preparatory schools and colleges. There are probably not less than 60,000 boys under nineteen years of age enrolled in these various Bible classes.

In 1899 there were no distinctively boys' courses, no Bible study examinations, no graded work. In other organizations, likewise, there has been a great advance in these ten years. There are now teacher-training classes, not only for adult leaders of boys' classes, but for older boys who have proved themselves qualified to do this important work. High standards have been raised. There is a wealth of literature, enthusiasm is growing, and a large amount of laboratory work is being done, in which the most important principles are being discovered and illustrated.

Boys will study the Bible because they must

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study it in order to master it. There is no other possible way of mastering it. Bible knowledge cannot be absorbed any more than can mathematical or scientific knowledge. There must be the voluntary exercise of the gray matter of each boy's brains. The real problem, of course, is the adolescent boy, and we sympathize with the classic writer who said: "I would there were no age between ten and twenty-three, or that the youth would sleep out the years." But he won't, for which we ought to be profoundly thankful. The evidence is abundant that he will study the Bible if his friends believe in him and in the Bible as related to his life, and use the available means.

II. What are the factors in the successful promotion of Bible study by boys? Here we must deal with principles, rather than with opinions, methods, or theories. I will try to present a composite picture of the main features of successful classes, based upon a somewhat wide study throughout North America:

1. Such a class must have a leader who is ready for his task, and who is truly qualified to lead. This does not mean an extraordinary man, a highly gifted, trained expert. Such men are extremely rare. A Swedish pastor, in a recent conference, speaking upon this subject, said:



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**"They say that teachers are born, not made. Perhaps so, but the birth rate is mighty small."**

The following seem to be the essential qualifications of such a leader:

(1). He must be a genuinely religious man, who has a well-founded concern for the religious development of boys; one who believes that a boy's religion is worth while, and who leads the boys in his class as did Jesus Christ, with the "authority" born of a deep, rich, personal experience. Nothing can take the place of this.

(2). He must be a lover of boys, with a warm and sympathetic nature, which will open up and respond to their love and confidence; a man with virile powers, who is interested in their interests, a lover of play, with his own boy nature still in active operation.

(3). He should be a passionate devotee of the Bible and an enthusiastic believer in its divine messages, and in the inspiration wrapped up in its great personalities, and the exhilarating tonic of its philosophy of life.

(4). This leader will be a real student, never satisfied until he has gone to the limit in general as well as special preparation. He will not be too busy to prepare for each lesson as well as to constantly increase his general store of knowledge from which he can draw for his class work.

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Many teachers remind one of Marcellene, the clown, who gets a high salary for making the crowds laugh by being too busy to do anything well. This leader will study the subject-matter, but he will also study boys, and his own boys in particular. He will seek the best ways of presenting the subject. He will have an ever rising ideal of the task entrusted to him.

(5). He should be a man with a vision, whose imagination, quickened by faith, runs out beyond the patience-trying and heart-sickening experiences of the present to what each of these boys may become in a few short years. I remember such a class of boys to which I was related twenty-five years ago. One of them has become the leader of a great and nationally known City Mission, another is an influential business man in his own city, a third is an active clergyman and secretary of a great denominational enterprise, and the fourth is an influential missionary in Palestine. He will realize the boy's magnificent capacity for loyalty to leadership and covet this loyalty for his Master. You will recall the striking words in the Knights of King Arthur:

"The King will follow Christ, and we the King,  
In whom High God hath breathed a secret thing."

A "secret thing" and a thing from the Most

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High God makes the leader. He must be charged with a holy mystery flowing out from the secret places. Boys will follow such a leader. The Secretary of the London Polytechnic, founded and conducted for many years by the late Quintin Hogg, tells how he met a former student on the streets, a wild fellow, who caused no little trouble during his school days, and he inquired: "How are you getting along?" "I have a bit of trouble keeping straight, but thank God, all is well so far. You see, I carry Q. H.'s photograph always. When I am tempted, I take it out and look at it. It is a wonderful help. By the grace of God I am able to overcome all."

2. Such a class will follow a course of study which has been planned for boys. This does not mean a reduced or adapted men's course. Surely, every experienced worker with boys long ago discovered the fallacy of uniformity.

(1) This course will be graded, but,

(2) It will be adjusted to the known characteristics of boys.

(3) It will be adapted to some specific purpose, clear, distinct, practicable.

(4) It will be fitted, week by week, to the actual local units composing the class.

(5) It will be so arranged as to make home study, and, if possible, daily study, easy and

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natural under proper guidance and encouragement.

(6) It will be attractive to boys, both in title, style, form and method of treatment. Such titles as "Men Who Dared," "The Christian Race," "The Travels of Paul," "The Doctor's Story," etc., get attention.

(7) It will be easily transportable from the class-room into the daily life of the students, a course which can be articulated with the ordinary tasks and dominant interests of the boys.

The final test of a course is the reactions which follow in the daily conduct of the members of the class. A recent writer, in discussing pragmatism, has given the following definition: "A method of determining the meaning of anything by its consequences. It decries a dead orthodoxy and protests against verbal quibbles and a one-sided intellectuality." Mr. Dooley's comment on "pragmatism" has a big principle behind it: "The truth is something that wurruks. If it don't wurruk, it ain't the truth. When the truth stops wurrucking, it is a lie, and when a lie starts goin', it's the truth." Boys, as well as their parents, must be "doers of the word, and not hearers only." Professor Coe says: "The way to make a boy's conscience braver is to reinforce it with a commission."

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3. There must be a plan of procedure in the work of the class which will make the course effective in accomplishing its avowed purpose. Such a plan will include, for example:

(1) Some scheme of class organization which will enable the leader to utilize the boy's native hunger for activity. Boys are easily organized. They have an innate loyalty to leadership. They are promoters by nature. Their very love of rivalry can be turned to good account. Self-government does work when fairly used.

(2) A clearly defined aim for the development of each boy, and an objective for the work of the entire class. The former might be defined, to quote the words of a great English schoolmaster, as to help the boy cultivate "The art of living well." The latter should be practical, generous, and equal to the capacity of the group. Many classes fail here. The class objective is too small. This can be local, national, or even foreign in its scope.

(3) Class-room methods which make possible and inspire work by the boy with his own Bible outside of the class hour, and secure his co-operation during the class session. The old-fashioned threefold definition of teaching: "Communication, stimulation, and cultivation" applies here. As the schoolmaster above referred to says, "All

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we can do for the learner is to set free the life which is in him already, though not from us, and to watch until that God within him shall light the face into His own image, not ours who teach."

(4) Not as vital as the points already named, but of peculiar value, are the group of accessories which many teachers are using with fine results. For example:

- a. The student's own text-book.
- b. The student's own note-book.
- c. Hand-work in the class and out of it, finely illustrated by a book of this title by M. S. Littlefield.
- d. Pictures, maps, charts, especially for boys under fifteen.
- e. The use of the blackboard and scratch-pad in the class-room.
- f. A separate room with suitable equipment and decorations, and a possible museum and a special library.

(5) A valuable side-line help is the boy's love of sport. The Sunday-school Athletic League has been a special help where it has been under wise control. As one has said, "Two incentives are stronger than one, if they push the same way." Another has said that "many Sunday-school classes are a merry-go-round with the merry left out." This ought not so to be.

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(6) Though not a vital factor, a great help is the co-operation of the home. Why should it be thought a thing incredible that a father should back up a teacher's efforts to bring up his boy, and why should not a father go out of the way to help a leader of a boys' class in the efforts he is making to do for the boy what the father perhaps ought to do for him, but seldom does?

I have tried to suggest the vital elements in a successful campaign for Bible study to boys. These are largely human and within our control. I need not say that I believe absolutely in the divine side of such a campaign. No teaching will be effective in accomplishing the central aim of a class without an ever-increasing sense of dependence on divine power. A true teacher will not grow in his knowledge and appreciation of personality without a very deep feeling of helplessness in the presence of so mysterious, so complex, so erratic and yet so potential, a proposition as boyhood. He will, with the passing days, have an ever-enlarging conception of prayer as a working force, and his students will feel and perhaps say, "We know he is a teacher sent from God." "And the teachers shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

Let us not forget that we are dealing with ma-

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terial at the age of its true awakening to the meaning and purpose of life. Jesus in the temple at twelve years of age is typical of what takes place with every normal boy. This is the time of supreme opportunity. Let us make the most of it.

### DISCUSSION.

Mr. Foster: To what extent do the Bible classes of the Young Men's Christian Association yield leaders for boys? To what extent do these men go into the boys' end of the work and lead Bible classes?

Mr. Goodman: To an alarmingly small extent, but it is growing. We found eight or nine years ago that four-fifths of our teachers were secretaries of our boys' classes, and about half the classes taught now are taught by employed officers. Of the others, a decreasing proportion are clergymen and an increasing number are men and older boys. I am wondering whether the older boy proposition is one we ought to look into.

After studying conditions in many large cities and towns, I have been convinced of two things: The men ought to be ashamed of themselves that the women are doing their work so largely.

Again, boys from 12 to 17 especially demand an adult male teacher.



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Mr. Eby: I should like to ask about the effort made in Philadelphia this winter to federate and settle in various sections of the city group classes of teachers of men's and boys' classes. I suppose they had to study the psychology of the boy, the teaching of the boy, and I suppose they ought to train the leaders already found, and I want to ask whether that created a sentiment and a tendency to increase the number of men seeking training as teachers and leaders?

Mr. Goodman: Mr. Foster is the leader of a class, and I suppose he is better able to answer that.

Mr. Foster: That is an indication of the cooperation between the Sunday-school and the Young Men's Christian Association, which is part of this Affiliated Council work. The Sunday-schools were invited to send men teachers of boys' classes to a weekly meeting at the Central Young Men's Christian Association. The Association stood the cost of the printed matter and invitations, registered the men, and put a room at the disposal of the class. They organized a teachers' club of men, which has met for some time, and this has been made up of men from all over the city, some from distant points. This is as far as we have been able to go this year, but the next step will consist in sending these men out into

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their local communities and getting them to stir up the interest so that in local churches small classes will be organized next fall; we have the promise of a number of such classes.

Mr. Goodman: Let us take up in a few minutes, not with speeches, but with answers to this question, *The Problem of the Boy's Own Development*. How can we get that boy to study and do home work? Should we insist that he study for himself, and how can we get him to do it?

Mr. Porter, is it a possible thing to get high-school boys to study the Bible?

Mr. Porter: Yes, I think so. The reason the men don't get them is that they don't try. They do not adopt the same method that the school adopts; I mean, to set a practical and definite task.

Mr. Howard: There is one teacher that I know of who adopted a very practical plan for getting his boys to do Bible study at home. He began by giving them very small look-ups, things to learn about the next Sunday's lesson. Then he found he had to do this, and it is a very simple matter: On Friday he would send them a postal card to remind them of what he asked them to do for the next Sunday, so that on Saturday morning these boys would get a little postal card sug-

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gesting specifically what they were to do, as he had laid out. One Saturday morning the teacher himself got a postal card from one of the boys saying: "Don't forget what you promised to do next Sunday."

Mr. Goodman: We need to have a little more confidence in the boy and give him a fair chance, although he does fail eleven times out of ten.

We ought to have a word or two about this other question: How can we lead these boys not only to do work—that is only a starting-point, a preparation for something else—how can we lead them into Christian service by doing things for other boys? What can we do? That is the test of the boys' Bible class, the same as the men's. What happens? What do we do now to get boys to do something?

Mr. Holmes: I know of several cases in our office department in Philadelphia where some of the boys very quietly got together and chipped in from their savings and pocket-money to make up sums of money for the payment of the board of other poor boys they picked out. That is one thing. They kept up a little fund among themselves, and kept that fund always ready and open for such needs as that.

Mr. Goodman: Mr. Hermann, what means do you have for getting the boys to serve?

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Mr. Hermann: There are several organizations of classes in my Sunday-school that have a definite work. These classes are interested in other boys and families. These boys at certain periods of the year, at Thanksgiving or Christmas, when we have special days for children, have special funds prepared. I have known some very interesting things of my boys, who have gone out and gotten newspapers and sold them for these various objects, and then hunted up poor families and poor boys who were in the hospital, whom we had gotten in touch with, and they did all kinds of things for them. One class got together and bought a chair and had a little boy in the hospital placed in it when he got well enough, and then different boys of the class went out at different times and took him on the walk. I have known our boys to do such things as that.

Mr. Goodman: We have had four or five very distinct things here. First, the raising of money out of the boys' small change to give to some specific local object, some church object in the community, or some foreign mission object. Second, the taking of the boys out of these classes and putting them in some specific form of service as teaching younger boys. We have not taken the boys up in groups, except the high-school boys. The principle, however, is the same.

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There is one thing that often comes to me, and makes me wish that I might become a boys' local secretary. It is a source of keen regret to me that the significance of this period of the adolescent boy was not brought to my attention years ago. That is the awakening period, the most crucial period in the boy's life, upon which perhaps is based his whole future career. When we come to realize and feel this keenly it will be a great thing for us.

I was impressed two years ago this summer with the story of a boy who had become famous, Dr. Adam Clarke. When he was a boy he was very poor and worked in a linen store. He was also a member of the Sunday-school. His employer tried to teach him how to stretch the linen in measuring it, thereby extending it a quarter of an inch, and thereby to cheat the customer. This boy wouldn't do it, and he was dismissed from the place. To-day in his town there is a monument to him.

I have in mind another boy who has just started on his career. Some of you may remember the incident that occurred on board the "Republic" when she was struck by the "Florida." Dr. Coulter and his little boy were going abroad. You may remember how the first transfer of the fifteen hundred passengers from the "Republic"

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to the "Florida" was accomplished in the fog, when they became concerned lest the "Florida" might go down in the increasing wind and the rising sea. Later in the day the "Baltic" arrived, and they decided to transfer the passengers to the "Baltic." When the boats were lowered and the time had come, the Captain gave the usual order, "Women and children first," and Merle Coulter, a twelve-year-old boy, stepped back from where the women and children were, and stood by the side of his father. There was a boy whose latent manhood was awakened in the emergency. It might be death, but he said, I will stay and go down with the ship at my father's side and not go with the children.

To recognize that is to do a tremendous lot toward helping to meet this problem, and I hope that God will help us to see that awakening in the boy for the good of humanity.



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**Is the Church Getting the Boys?**

**Hubert Carleton  
Boston**

**National Secretary Brotherhood  
of St. Andrew**

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## **Is the Church Getting the Boys?**

The Brotherhood of St. Andrew, in which I am working, is so districted or divided up among the different officials of the society that the supervision of the Junior Department falls specially to my share. The Junior Department of the Brotherhood of St. Andrew consists of ten thousand boys of our church, and in a good many ways it is totally unlike other boys' societies. Its way of getting at things and bringing about results is entirely different from the common and ordinary way adopted and followed out in most boys' societies. I believe in almost all boys' societies. I give credit to any man who is accomplishing results of any kind. I am speaking now of certain ways of doing things, which, as it were, begin from different standpoints, but bring about the same results. The Brotherhood of St. Andrew has for its object the spreading of the Kingdom of Christ among boys. That is the sole and simple object, and we are trying to train those boys so that when they become older they can follow in our footsteps and do better work than we are doing to-day. We

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allow no boys under twelve years in our organization. There are few under fourteen, and they are largely high school boys. The average age is between sixteen and seventeen. We don't believe in numbers at all. We find it is a decided defect. Whenever we possibly can, we divide up large groups into smaller ones of about twelve boys. Amusements of every kind are absolutely barred and forbidden in connection with the society itself. There are no amusements or attractions allowed under the scope of the Brotherhood of St. Andrew, although our boys have all the amusements and everything else they need and deserve and ought to have ; but in the Brotherhood itself there is nothing of that kind—the only object is the spread of Christ's Kingdom among boys. The first rule is to pray for the spread of the church among boys, and the second rule, which is the kernel of the whole thing—is that every boy promises to try to make it easier for some one else to be a Christian. This means it ought to be impossible for any boy to be a member of the Brotherhood of St. Andrew unless he is doing something to make it easier for some boy who is not a Christian to become a Christian, or some boy who is a Christian already to become a better Christian, and the boy must leave the society unless he is keeping that

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promise literally. It is very difficult, as you can easily see.

The topic assigned to me is, "Is the Church Getting the Boy?" But I am going to change that somewhat by asking "Does the Church *Win* the Boy?" What do I mean by the church winning the boy? Do I mean getting him to be a member of some church society or club? No, far from it. I mean exceedingly more than that. I don't consider any boy won—I consider 90 per cent of the boys' clubs are composed of boys not won for the church, boys who are not going to spend their lives in spreading the work of the church. Nor do I mean boys in Sunday-school classes and things of that kind. I do not believe that most of the boys in the Sunday-schools are going to turn out to be progressive and earnest Christians, Christians who are spending their lives in getting other men to be Christians.

Do I mean boys who are in Bible classes? From my experience, I find that a very great many boys that I have known in boys' Bible classes, who are to-day young men, have stuck to their religion and have become aggressive and earnest Christians, doing good throughout the world wherever they may be. But I would not say that the average boy in a Bible class in connection with any church is a boy that the church

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has won. What do I mean? Do I mean a boy whom the church has baptized and confirmed? No, more than that. Because a great many boys and men who have been baptized and admitted into membership in the church, and who are regular communicants in good standing in the church, are not doing anything in the way of what every Christian in this world must do if he wishes to get hold of other men and bring them to Jesus Christ. Not every man and boy who has been baptized and confirmed in the church is a real Christian.

Do I mean the boy who is a regular attendant in the church, who has been present for six or eight or ten years, a boy who says his prayers, and reads his Bible, and goes to his communions, who sets a good example, who contributes as his means allow for the spread of the church, who lives straight through and through,—would I say that that boy has been won for the church? No! he is only a half-way Christian. The trouble with the church to-day is that so many of the active and progressive Christians are such half-hearted Christians. They live out half the Christian religion, which is to live straight themselves, but they are not living their full lives in the way of helping others to live straight.

The greatest principle in the Christian religion

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is to help other people live straight, and I don't consider that any boy, no matter how often he says his prayers, no matter what his example may be, no matter how straightforward his life may be, has been really won for the church if he is selfish and personal in his religion. No, I mean far more than that: I mean a boy who in addition to living straight himself, helps other fellows to live straight. If I ask a boy if he is a Christian, and he says, "Yes," and I say, "Are you getting other boys to be Christians who are not Christians," and he cannot answer that question, I say to that boy that he has no right to appropriate to himself the sacred name of Christian, and any church that allows a boy of that kind, who has come under her impress and training, to think that he is a real Christian, that he is a force in the Christian religion, who is not doing something to help make other Christians, that church has made a mistake; and the same is true with laymen who are not working out their religion and trying to get others to spread the Christian religion and spread it as it has always been spread.

Therefore my definition of the boy who is going to church and is the right sort of Christian is the boy who is spending his time in doing everything that he can by quiet, careful, gentle

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loving words to make it easier for other boys who are not Christians to become Christians, and for other boys who are Christians to be better Christians, whose influence is plainly seen in his church in other boys who are going to that church by reason of his personal influence, boys that he is bringing into that church. That is what I mean by the Christian boy, a boy whose efforts are continually being made for the good of other boys, whose efforts are absolutely bound to tell, whose efforts are continually telling in the membership of the church in which he belongs and in the Sunday-school, and if there be boys' clubs or societies in connection with his local church the effort or example of that boy, and the impress of that boy on his friends and companions, ought to be seen in these local clubs, else I say that boy has not been fully won to full, aggressive work in the Christian church.

The Christian church demands a high standard, and the trouble is—I am speaking only of the members of the Christian church who are derelict in their duty—that the standards are not high enough. It is too easy for a boy to be a Christian; it is too easy for him to come into the church and do work for God. There is nothing that makes me so sad in the ordinary church or congregation as to talk to the boys and find out

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the terribly low ideas the boys have about what church work means. They are the boys who are carrying books and helping to do errands around the church, and everything that a sexton ought to do, and I find that the church demands that sort of thing, and if the boy gets no farther than that it is no wonder the boys are growing up and not doing anything.

If you business men have boys in your offices, and you set those boys in the very beginning to empty the ink-wells and the waste-paper baskets, what would happen to those boys if they never rose any higher? Even if you never gave him anything higher than that to do in a year you wouldn't be much of a business man if you kept that boy, and it is because our boys in our churches are given such things to do that they do not develop those finer and higher and nobler Christian qualities that ought to belong to any boy who has been really won for the church. It is a terrible thing that our standard for church work is so low; wherever I go I see just exactly the same thing, and I think it is the business of those of us who are active members of the church and who are working Christians to see that these things are stopped. You cannot blame the boys for not knowing better; no one has told them.

The usual church boy has never been told that



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he cannot be a Christian unless he brings his companions to God, although his heart stirs with that feeling that animated the early Christian church. One can imagine easily what it meant to be a Christian at that time, when young boys could only appropriate the sacred name of Christian by going out and influencing other boys and making it easier for every other boy with whom they came in contact to be a Christian. This is the essence of the whole thing, and until a boy is doing that I claim that boy, or any particular boy, whatever connection he may have with his church, is not by any means won for the church.

For instance, to get at the matter in another way, go to the ordinary church congregation and size up matters. What class is conspicuous, beyond every other class, by its absence? The boy, the big boy. I am not talking of boys under fourteen; I am thinking of boys from thirteen to eighteen. There is no class so conspicuous by its absence as the big boy of the community. You will find women there in considerable quantity, and men there—but not so many men as women in the usual church; you will find young ladies there; but it is a very uncommon thing in the ordinary congregation to find anything like a fair representation of the big boys of the community, and they form a considerable portion of

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the community, in our high schools and business colleges and Young Men's Christian Associations—wherever you may go you will find that the big boy is a very considerable portion of the community, and still those big boys are not to be seen in the services of the church.

Take the Sunday-school. What has the Sunday-school to do with this question? I go to Sunday-schools from end to end of this country, and it is my conclusion that the Sunday-school has very little to do with the big boy. In the average church Sunday-school there are very few of these boys. You will find boys in a considerable number from ten up to twelve and thirteen, but in the ordinary Sunday-school you will find a very small sprinkling of big boys,—not more than one-twentieth or one-twenty-fifth of the big boy element of the community. The Sunday-school does not get hold of the big boy, and cannot hold him when it does get hold of him.

What has the Bible class to do with the big boy? Is the church winning the boy through the Bible Class? I think to a more considerable extent than the Sunday-school. The church is doing something by means of the Bible class system. But when one considers the great number of boys, how uncommon it is, even in a large church, to find a Bible class of thirty or forty big boys.

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It is a phenomenon you find here and there when there is good work being done, and I contend that even when you do find a Bible class of thirty or forty boys in a large church, it is not a proof that the church is getting hold of the big boy, because the proportion of the big boys for whom that parish is responsible is a very small number indeed.

How about the boys' clubs? How about the church boys' clubs—about the different societies and organizations of the church as they are held under the auspices of the church that has a membership of the boys, and especially the big boys?

In each of the things I have discussed this afternoon, the church service, the Bible class, and the Sunday-school, I think the boys' club has far less result than anything else. I think the boys' club connected with the churches has very little to do in the way of winning the boy. It is not the usual thing in this country to find that the aim of the club is to win boys' allegiance to Christ. Boys' clubs in this country have not any very definite aim. With very rare exception, I do not find church boys' clubs that have very much to do with making boys real Christians. In my experience the usual church boys' club is not a very strong factor for Christian work in the community. I know it is possible to get a small number of boys together, and to be kind and nice to

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them and have them admire you, and sometimes give them a mixture of cake and cocoa and ice cream, and you will be able to paint a little bit of morality on the outside of them. I know if you are clever and wise and have had a good deal of experience that you can change the name and fool the boys a little longer, until the boys go out, as a great proportion of them do, after the glamour has worn off. I know it is quite possible to be very energetic and appear to be very successful, but I have followed up church boys' clubs in a great many countries, I have talked to a majority of their leaders, and I have worked for years in the East End slums of London, and I have had control of some ninety clubs of boys, and I have tried to learn the result in the lives of these boys in the clubs to which they belong, and I have found it to have been comparatively nil. I have found it to be an uncommon thing for any boy who has been a member of a church boys' club to be so definitely attached to the church that he gives himself up body and soul to the service of the church, so that he will go out and do the real work that every churchman must do, and which Jesus Christ commanded every follower of His in this world to do.

I do not think, therefore, that the church boys' club, as at present conducted in this country, has

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very much to do in the way of winning boys to the church.

Why don't I think the Sunday-school has? There are not very many big boys in it, and one reason—I think a very sad reason—is that in the ordinary Sunday-school there is not definite enough fundamental religious teaching. I grant you there are exceptions—there are faithful teachers—but I find a great many of the teachers with whom I come in contact are of a class that are perfectly satisfied if they can keep their boys quiet for an hour every Sunday. A great many have not a higher conception than that. Then there are others whose sole aim is to educate the boys. That is not real Christian teaching. Education is not salvation. Civilizing a boy and telling him a little more and fixing up his intellect, is not, by any means, regenerating that boy, and the average Sunday-school teacher does not, as a rule, have a sufficiently definite aim before him or her to see that their boys are won by personal influence—and it is the only thing I have any faith in—to actual and real obedience to their Lord and Master Jesus Christ, so as to serve Him to the end of their lives. The Sunday-school does not do much Christian evangelizing.

We all know that the Sunday-schools are manned by women. That is another reason why

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the big boy is not attached to the Sunday-school. We cannot get our real Christian men to go into the Sunday-school and get hold of the boys and train them for membership in the Master's kingdom, and the result is that the ordinary Sunday-school boy does not, as he grows up, become an active soldier in the Master's army.

Then I think the reason that so little is accomplished in the way of definitely winning the boys in the boys' clubs is, for instance, that they stop short. I have hardly ever seen a boys' club that had for its aim the winning of the boys one by one. I am talking about the religious clubs, not about bringing the question of religion in a club that is not religious; whether that is right or not is a different question. I am talking now about church boys' clubs, about clubs which, in my opinion, have no business for existence unless they are making their boys Christians and sending them out to make other boys Christians, and I think the great reason these clubs do not succeed very largely in that respect is because they stop short. They are a sort of half-way house. They don't get the boys one by one and give them definite and real work to do. I have found clubs, but they are unusual, where a small number of boys out of a club of fifty or seventy-five have been made a sort of backbone for the club and

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been made responsible for the conduct of the club, and with wonderful wisdom, I might say divine inspiration, these boys have been sent after other boys whom they could win and influence. That, I think, is the ideal sort of thing, and whenever I see that applied I find there is a good deal in the way of result.

People say, What about the boys you are confirming? Because a boy is confirmed it does not follow that that boy has been won to the church. Confirmation in my church takes place after a careful preparation and instruction on the part of the boy, when he is admitted to the church and allowed to go to Holy Communion by having the hands of the Bishop laid on his head. But it has become so much the regular thing, and is so common, that it is the ordinary thing for a good many boys to be confirmed, perhaps for no other reason than that their fathers and mothers directed them to be, and because other people were. I would not presume to criticise some of those who are responsible for the training of boys, but I insist that they should teach them after being confirmed that from henceforth they must use the blessing they have received for the benefit and improvement and help of other boys. Too often confirmation—I am not using theological language—tends in the direction outside of the

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church instead of into the church. Too often, then, a boy thinks he is free from attending Sunday-school and other things characteristic of the boy's religious training.

I am not a pessimist about boys' work. A good many things I have said might have sounded like it; to a very considerable extent, possibly, I am, when we talk about the ordinary church boys' work of the present day. I have been through a good many different movements in connection with the boys of the church, and I gave up every one of them for some of the reasons I have told you, because they did not seem to aim at the mark.

It is sad to travel about this country and to learn the history of the different boys' societies in different churches, and the different boy movements. The church is a perfect graveyard of boys' societies. There are boys' societies starting up every year, and most of them doomed to failure. I find the clergyman, or some one else, telling me about a splendid new society he is going to plan, and I meet him a year afterwards and I find the society has gone to pieces. It usually goes to pieces in a year; it sometimes lasts two or three years, but not often.

When I went to spend a couple of years in a great social settlement in England I was a won-



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derful believer in what is known as Christian settlement work. I wanted to help and inspire and fill the boys with all the help and inspiration that could possibly be given to them, and I believed that the church owed more than she was giving at that time, and I spent my time there, night after night, working in these clubs, and I can say I came away greatly dissatisfied. I have gone to other settlements of the same kind in this country, and I have taken part in the work in those settlements, but after I worked for some time in the different boys' clubs it did not seem to me they were bringing about the kind of results that they ought to, and I have come to change my attitude toward them. I don't believe much in what is known as institutional work. I don't believe the church of the future is going to be an institutional church. I hope not, for I have many reasons for thinking that many institutional churches are off the track. I cannot find the results, and I cannot see the lives helped by the church, in the way that I know the church has it in her power to help. For some reason or other the institutional church seems to lack spirituality, which, it would seem to me, would make it a great success. There is a gulf between the spiritual church and the institutional church, and so far as I have worked in institutional

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churches and taken part in institutional methods, where they had a large amount of money and all sorts of machinery, after a year or so I have become dissatisfied because of the results, especially in boys' work. Somehow or other the results did not come to pass the way they should, and the reason for it was that machinery is not going to save souls. There is nothing in this world that is going to save souls except good, rich blood. There is nothing in this world that is going to win boys and teach them to go out and win other boys except the actual, real, living, vital influence that comes from individual work among the boys, and the man who tells me he can do a great deal of work and accomplish results among the boys by building some kind of an institution, as some of my friends are doing, that man is mistaken when he thinks boys can be won to Christ by machinery. Any man who thinks he can accomplish much in boys' work by giving money to building institutions, or any man who thinks he can do a great deal by making a splendid machine of some club or organization, it seems to me that man is a man who is not a full Christian, and is a man who is terribly off the track. He is trying to practise his religion by proxy, and there is altogether too much of that. If we could only get it into the heads of our men

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who have influence in this world, who believe in the Christian religion and love our Lord and Saviour Jesus Christ, and who believe that this work ought to be done among the boys, if we could only get the idea into their heads that it is not a matter of money, that they cannot pay some other man to go and do the work,—if we could only get that idea out of their minds, why, then, it seems to me, that something would be done among the boys of the community, and such men would be better Christians than they are at the present time.

I do not want to close these remarks, which I am afraid have been rather rambling, until I ask the question, "Can the Boy be Won?" Yes, I believe most thoroughly and absolutely and implicitly that the boy can be won. I have had a great deal of experience among boys that shows that they can be won. I have now and again hinted as to the line on which our work ought to be conducted so as to win the boy, and I think the boy can be won only by employing his God-given energies and faculties and power and inspiration and influence on behalf of other boys. That, it seems to me, is the secret at the present time in religious boys' work, church boys' work, and it seems to me that it is the bounden duty of every man who is connected with a church, or

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who has entrusted to him the care of boys' souls, to see that the boys under him are plainly taught, and taught without any possible fear of contradiction, that they cannot be real Christians unless they are doing the work of the real Christian; that is, to make it easier for those who are not Christians to be Christians and those who are Christians to be better Christians, and taught to put this into practical operation so as to influence every one of their companions. That, it seems to me, is the secret of success in church boys' work at the present time, and that, I think, is what every individual worker and every man who has anything to do with boys, in the church club or outside of it, should bear in mind. That is the kind of work he ought to be aiming at always.



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**Principles in Modern Sunday-  
school Work**

**Eugene C. Foster  
Philadelphia**

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## **Principles in Modern Sunday-school Work**

An accepted definition of the Sunday-school is —The Bible teaching and Bible studying service of the church. Whether this definition needs enlargement or not, we will see later.

By a "modern Sunday-school" let us agree to have in mind a school which has participated in the great forward movements of the organized Sunday-school work. There is no better standard of comparison.

In discussing the principles of Sunday-school work, you will expect me to keep in mind those which bear most directly upon the boy. Yet I must ask you to remember that the boy will participate in every advance which the school makes.

Let me, then, name a few principles which distinguish the modern Sunday-school:

1. The school is demanding the trained teacher. It has been the fashion for some time for people to ridicule the Sunday-school because of its generally untrained teaching force. Not a few of these critics have been educated men and women who in their youth enjoyed the benefits of liberal education. Painfully conscious, as they



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had a right to be, of the defects of some Sunday-school teaching, these good people have stayed at home during the Sunday-school hour, being careful all the while to send their own children to the school. True, these children have been taught sometimes by those deemed incompetent to teach; but the critics have been unwilling to make the personal sacrifice involved in going themselves to the school to place their own training at the service of the officers.

No one has been more conscious of the need of teacher-training than those who have been laboring unceasingly in the Sunday-school cause. And the present demand for teacher-training has come very largely from thousands of men and women who have patiently served for many years, without special training, and who know their own needs.

It is estimated that 150,000 of the 1,500,000 officers and teachers in the Sunday-schools of the United States have pursued some specific course in preparation for their work. The work is growing with great strides and thousands are entering new classes every month.

To a very limited extent, specialized teacher-training classes have been formed, as, for instance, the training of young men to become teachers of boys. I have been able to discover

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very little of this work within the Sunday-school; but Young Men's Christian Association men in a few places report it as a part of their work.

The Central Young Men's Christian Association, Philadelphia, opened a class last Fall for men teachers of boys' classes, and invited the Sunday-schools to send their teachers, up to a limited number. About fifteen choice men have met each week for one hour in the Central building; twenty-two sessions have been held. If the comments made by the men themselves are a criterion, this class has been a success.

2. The schools are being graded. By this I do not mean that a grading system of mathematical nicety has been widely adopted—except in a few marked cases. But the principle of grading has been generally recognized as essential, and there is a positive effort to place scholars of like age or like attainments together. Even where the entire school meets in one room, the seating arrangement is frequently by grades, and the boy may move, as he grows, from the front row of "kids" all the way back to the Adult Bible Class. Even without suitable building equipment many a school is maintaining a definite form of departmental work by grades which is creditable. We may be confident that many a boy has been lost to the Sunday-school because he was a

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misfit in the class to which he was assigned; and grading promises great things for the boy.

3. Graded lessons have come to the school. By graded lessons I shall here choose to mean one of two things: (a) The graded treatment of a uniform lesson passage, or (b) the selection of lesson passages suitable to certain grades, with the proper treatment of these within the grade conception.

(a) The graded treatment of a uniform lesson passage has become practically universal in Sunday-school literature and method. Beyond question, it is indispensable where a uniform lesson passage is used.

(b) The selection of lesson passages suitable to certain grades has been tried out in a more or less limited way, within denominational or other bounds, and is shortly to be given an opportunity to prove itself by the issuing of a graded series of lessons by the International Lesson Committee.

The step is welcomed enthusiastically by many, and I believe it to be an essential and wholly desirable move. But if there are those who expect graded lessons to cure all Sunday-school ills they are doomed to disappointment.

4. Provision is more and more being made for the proper housing and equipment of the Sunday-school. Very seldom now is a church building

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of any size erected without making adequate provision for this department of the work. This feature is an important element in the relation of the boy to the school.

5. The school has ceased to be an affair primarily for women and children. Adults are coming into the school in throngs, and a great percentage of these newcomers are men. The organized Adult Bible Class is literally sweeping the country. The boy who sees scores or hundreds of the men of his community coming to Sunday-school no longer thinks himself too big to come.

6. The scholars, and particularly the boys, are being given something to do in connection with the school session or with activities outside. Manual work has a firm foothold. The use of older boys as leaders of boys' Bible classes is not as yet known to any extent, and the Sunday-school is watching the Young Men's Christian Association work in this direction with keen interest.

7. Work between Sundays which touches the social life of the scholar is a late development in many quarters, but is an important and widespread movement. Activity in this direction leans mostly toward boys and men. The tendency is to get the men of the school to undertake definite

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social work with boys. There is no department of Sunday-school work which at this moment gives greater promise of widespread adoption.

8. Schools are recognizing the right of the adolescent boy to have a man teacher. Where a few years ago it was common to hear a plea for the woman teacher of older boys, to-day it is very generally accepted as an axiom that a man should take hold of the boy as he reaches twelve years of age. This conclusion is not at all a criticism of the work done by successful women teachers; in fact the most successful of these teachers themselves urge strongly that men should teach the boys. The supply of men for this work must come from the training of older boys; we cannot look for many new teachers from the men who have for years been out of touch with the Sunday-school.

9. To some extent Sunday-schools are trying out the plan of setting apart the adolescent boys in a distinct boys' department. The members of this department may meet with the entire school in the opening exercise and then go to a separate room where the superintendent, teachers, and boys spend the balance of the Sunday-school period in the study of the lessons and in other exercises. The plan has been in operation for several years at Holyoke, Massachusetts, and Mr.

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H. W. Gibson, State Boys' Work Director of the Young Men's Christian Association, Massachusetts, commends it most highly.

10. Very marked has been the tendency toward co-operation. Such co-operation between schools has brought about the organized Sunday-school work, as represented by the International Sunday School Association and its thousands of subsidiary units. Nearly every state has its State Sunday School Association, and 2,000 counties are organized units in the work of the several states.

The Pennsylvania State Sabbath School Association spends about \$23,000 annually in stimulating the work by means of literature and the continuous service in the field of six or seven secretaries. The organized Sunday-school work is one of the greatest factors in the development of modern Sunday-school work, and is destined to play an exceedingly important part in increasing the efficiency of boys' work in the school.

Then, too, the Sunday-school has become a very active participant in co-operative work with other agencies. I know that here and there those who work in other fields have felt that the Sunday-school was not responsive to the suggestion of co-operation. Reports of these conditions have recently been handed to me from several di-

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rections. But I know that in part, at least, this condition has arisen through a failure of other workers to understand the genius and organization of the Sunday-school.

Definite co-operative effort with other agencies is no longer a dream but is an actual fact in hundreds of communities. Naturally, the first step has often been taken in co-operation with the local Young Men's Christian Association in behalf of the boy. Each has recognized that the other has a real share in the problem, and the two have found a plane of common effort.

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The principles in Sunday-school work which I have enumerated prove that the Sunday-school is aiming toward a higher efficiency in its teaching force and methods and a finer adaptation of its material and plan to the needs of the scholar. In both of these the boy will be the gainer.

Frequently there arises some good soul who decries the emphasis placed upon the trained teacher and improved courses of study, and says that what we need is spiritual power in our teacher. Certainly mere intellectuality will not take the place of spirituality, but the spiritual teacher should not be injured by being better prepared, educationally, to do his work.

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A certain man taught me as a Sunday-school boy, and his spiritual life made a marked impression on me. But he was a man of very limited education and narrow vision. I can see now that I lost a great deal through not being thrown, during those years, with a man who had—not less spirituality—but a better fitness for his task. Had it not been for other boy friends I should not have remained in his class long enough to be impressed by his spiritual power, for he had no grip upon my mental life.

The Sunday-school is, I believe, more devoutly spiritual than it has ever been. There is less of appeal to the emotional, in reaching great decisions. There is recognition of the fact that a boy brought up in Christian surroundings may come to the time of his acceptance of Christ as a personal Saviour without any of the cataclysmic disturbance which frequently attends the readjustment of the adult consciousness to individual salvation. There is more dependence upon individual evangelism, backed by right living, and less upon the ingathering of crowds in times of excitement. There is a finer spirit in the matter of actual Bible study than there has ever been. And all these things are good for the boy.

I started this paper with a definition. In the light of these facts of modern Sunday-school



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work, I believe we may expand that definition and say: The Sunday-school is the Bible teaching and Bible studying service of the church, and the guiding and directing agency of its youth.

### DISCUSSION.

Discussion following Mr. Carleton's and Mr. Foster's papers.

Mr. Foster: I think, perhaps, that you will discover that some of the things I have said have been almost directly in opposition to some of the statements made by Mr. Carleton. I did not know just what statements he would make, and I made this brief presentation carefully for our consideration in regard to the whole problem so that it could be definitely brought before us.

I cannot say that I can go with Mr. Carleton quite all the way in his manner of church work for boys. Most certainly many of the things he said we accept without question, and must accept them, whether we like them or not; I think the principle he has laid down is admirable and that it suggests a goal toward which we can well afford to work and labor. But I feel that it is possible to over-emphasize the spiritual, at certain times, in the boy's life as well as it is possible to

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over-emphasize the physical, or the mental. I should hesitate very, very much to say to a boy that he has no right to appropriate the sacred name of Christian unless he met the standards Mr. Carleton set up.

I believe the church owes it to the boy to help him in the development of all-around manhood. Therefore, I would hesitate to build a church club simply on the spiritual lines. I aim to direct church club work along symmetrical lines of development. We sometimes go astray in assuming that the only kind of church club work is a kind which has nothing to do with the spiritual boy, or perhaps with the mental boy—that the emphasis of the church club is wholly on the athletic side. Now we are in danger of going astray in assuming that the church club should deal wholly with the spiritual boy. The ideal church club work contemplates the building up of the boy on every side of his nature. That is the principle, I think, of the Knights of King Arthur, where provision is made for reaching the boy on every side of his nature. I know in the work we are doing, with a little group in a suburban church, that I count worth while anything I can get my hands on which touches the boy on his physical side, in his social life, or stimulates his mental activity, or touches him spiritually. Mr. Carleton,

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I wouldn't surrender that, not even for the finer spiritual plan you have presented, because I believe that after all that plan is one-sided, and I don't believe we have a right to be one-sided with the growing boy.

I understand from what Mr. Carleton says that the boy must meet this standard, or leave the organization. Do I quote you rightly?

Mr. Carleton: Yes, the organization.

Mr. Foster: I would like to know what they do with the fellows who leave. I am more concerned about them than those who remain. Somehow I have the feeling that our church activities do not exist to get rid of boys, and getting rid of boys ought not to be any part of their procedure. I have a firm conviction that once a boy comes under the influence of the church, through any agency, there rests upon the officials of that church a responsibility which they never get rid of until that boy is properly taken care of in one way or another.

To illustrate the point: As a superintendent, I never allowed a name to be marked from our Sunday-school roll, under any circumstances, even in case of removal to a distant city, until the name and address of that boy or girl was sent to the nearest pastor to the new address, and until word came back from that pastor that efforts of a

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proper nature had been made to attach that boy or girl to that Sunday-school or church. In other words, I hold that once we have a grip upon that boy in Sunday-school or church work it is our absolute business to hold on to him.

I am not sure that Mr. Carleton's statement of the absence of boys from church and Sunday-schools is as true as it was a few years ago. I think he has almost overdrawn the picture. I have had the privilege of going up and down a great deal and into a great many Sunday-schools of many denominations, and I have had an opportunity of testing in correspondence the extent of the presence of boys in Sunday-schools. I have had examinations made of an extensive character, as, for instance, in Philadelphia, with numerous and bulky reports of details, and I find a great tendency in many directions for the boys to stay in the Sunday-schools throughout the years. I don't pretend to say we are holding them all. I don't pretend to say we are holding nearly as many as we should, but I do believe the tendency to hold boys is in the right direction. I wouldn't paint the picture quite as gloomily as Mr. Carleton has, from the knowledge I have.

We are told by Mr. Carleton that the boys' clubs do not make for the vital life of the boy. But, again, Mr. Carleton applies a particular

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standard in measuring this thing, and I am not sure that the standard is the only standard for measuring vital life.

There are a great many boys who are not brought to Christ by the Sunday-school teacher, but we must remember some things about the Sunday-school. We were told this morning—and it is a well-known fact—that of the present church membership about 85 percent are coming from the Sunday-school. I am sure that we are losing a great many more than we ought to, but I am willing at the same time to give credit to the church, through the Sunday-school, for the work it is doing and doing well. If we went into the matter we should find that a great many boys who seem to be lost to the Sunday-school at sixteen or seventeen years of age are so impressed by Sunday-school influences and Sunday-school teaching that in later years they become active and earnest Christian men.

That the Sunday-school has been manned by women is true. I am glad the women have been there. I don't know where some of us fellows who are here to-day would be if it had not been for the faithful women teachers in our classes. I am glad we were well "manned." But I am sure Mr. Carleton is right when he calls for the men to teach boys. The Superintendent is very

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often more than willing to put men in charge of his classes if he could find the men to do it. I believe we are going to have better success along that line by the training of older boys.

We are told that the boys' clubs, measured by results, have been a failure. I have always been a little cautious about that word "results," because I am not at all sure that in my finite wisdom I am able to measure result in spiritual ways. I have seen a good many things that came about that did not seem to be "results," as we saw them first, and yet after all proved to be the finest testimony to work that had been done, and I have learned to be a little cautious about measuring everything by the hard and fast measure of observable results.

We are told by Mr. Carleton that the vital thing is personal contact. I agree with him entirely, and I don't see why that personal contact should not be had in the church club of the kind I mention. I do not see why the church club of varied activities should shut out the personal, vital contact which we all admit is necessary in order that the boy's life may be made vitally effective.

We are told that the boy may be won by enlisting him in service for other boys. I believe it may be, but I still believe that that would be a narrow distinction if we held our boys strictly and

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only to that. I believe it is desirable to bring the boy to that point. I do not expect of a sixteen- or seventeen-year-old boy all of the "fruits of the Spirit" that I expect of the older men. I look for growth in grace. I do not expect the boy to reach a higher standard at once than the man.

I am sure that Mr. Carleton's aim in all this matter is absolutely right, and by his presentation of the facts as he sees them to-day he has given many of us a new vision of the opportunity for work with boys in this direction. I feel that while many of us have been negligent we will hereafter be alert to see that we are no longer negligent, and I have great hopes for the sane, sensible boys' club conducted on the lines I have suggested.

Mr. Robinson: I would like to ask Mr. Carleton what his reply to Mr. Foster is?

Mr. Carleton: I had hoped the Chairman was the only man in the room who wanted to put us in opposition. I have no reply to make to what Mr. Foster has said, except as he so kindly said to me, and I can only reciprocate and I agree in nearly everything that he says.

I recognize sometimes that we talk from different standpoints, and it was very remarkable that as he gave one or two reasons for the point of view he has that concerned him personally, I

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had just exactly opposite reasons for my point of view. But in the way of any detailed reply, I have nothing to give because the divergence was so slight, he merely putting the emphasis on one kind of work, and I on another kind.

One thing I would like to explain: He criticised me in the way I like to be criticised, because he was exactly right—he brought out my point. He pleaded for the boy who could not go into membership in the Brotherhood of St. Andrew. That is exactly what our principle is. We do not want boys in this organization who do not do this work, but that does not mean we turn those boys out. The Knights of King Arthur I have found makes a splendid stepping-stone into the Brotherhood of St. Andrew. We have no monopoly of any kind. I was rather surprised to see that Mr. Foster seemed to think that my explanation of what a Christian boy ought to be was my personal definition. I meant it to be a Bible definition, that a man could not be a Christian until he was a working Christian, and it is a sad thing that we have to teach our Christian boys Christianity,—that we are calling those boys Christians who are only half Christian boys, and it seems to me the emphasis ought to be on the spiritual side, and not on the other.

Mr. Foster does not know me, or he would



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know what an enthusiastic advocate I am of athletics, and when I am personally connected with Brotherhood boys I see that they have athletics, but it never comes in connection with the spiritual. I have almost invariably found that when you mix the two up the important one goes to the wall. When we allow anything of that kind in the Brotherhood of St. Andrew the boys get so full of the unimportant part that the main thing is neglected and forgotten, and for our own salvation, and in order that we might safeguard the principle, we cut out everything except what we considered the main thing.

As soon as I am given an audience with boys in any one parish, my first thought—and it is in line with what Mr. Foster has said—is, How many can I drive away? I am going to make it so hard that about sixty or sixty-five will say they don't want to join; but they can go into some other society, and I believe in them all. I am trying to bring out of the boys some who are sufficiently dead in earnest and consecrated to give their lives in the world so that it will tell in the actual results, and if at the end of the year there are ten or twelve boys who wish to take up the work they are allowed to go on probation for a certain period, which must be three months, which is extended to six months, and if they last

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through the probation—you see we are trying to bring out the real thing—then they can be admitted into full membership in the Brotherhood of St. Andrew.

Our society is an exclusive society and works contrary to the principles of most societies, and does not intend to cover the field. I should recommend that there be in every parish other organizations in addition to the Brotherhood of St. Andrew and the more organizations the better. Every other organization is a fishing ground for my boys. I want my boys to keep their promise and do their work, and the more fishing grounds the better, and the more organizations in which they can do their work the better. We welcome them and want them, and believe in them most thoroughly.

Mr. Foster: What do you do with the boy who does not do the things he says he will do? You say the Knights of King Arthur is a good stepping-stone in. Is it a good stepping-stone out? Do you have cases where boys absolutely refuse to do the work you set for them after they become members?

Mr. Carleton: The Brotherhood in a way is not to do good to the boys who belong to it. It is a society, to a certain extent, of specialists, whose only reason for membership is their ability

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to get hold of and to help others, and any boy who is not capable of doing that is a drag and deadwood, and he hinders the society. We are to do only the one thing, and everything else has to give up, and if the boy drops it we do everything we can to get him into some other church society. He may be more able to do work in the Bible class or Sunday-school, and we try to get him fitted in; and of course he wouldn't be summarily dismissed. There is a time at the end of the year when there is a summing up of the work of the year, and it is so arranged that a boy like that can be dropped out very easily without knowing it.

Mr. Walker: I would like to ask what you can give us in the way of definite suggestions of work between Sundays by men.

Mr. Foster: Are you speaking of work between Sundays—the social life of the scholar? I find that the work takes several forms. One is the organization of the class for definite purposes, with the objective in view, as Mr. Goodman pointed out this morning, for the class and an aim for each scholar. By organization, I mean electing officers, forming committees, getting these committees into active service, and then the further work of having the class get together at some hour rather than the Sunday-school hour;

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that is a phase of work with boys in the Sunday-school which I believe is the next great forward step. The other form is the organization of boys of like age in Sunday-school, not by classes, but by larger groups. Sometimes it is desirable to have all the boys together of a given age, and that has been extensively done.

If you want a first-class description of the church club work, I would advise you to get the recent report of the Massachusetts Boys' Work Secretaries, which will give you in detail a statement of the number of boys' organizations which have been in effective operation. You men who are interested in boys' work would do well to get hold of this report. Does that answer your question?

Mr. Walker: Yes, except work by men. Do you relate the work of men with boys?

Mr. Foster: I visited a Sunday-school in Trenton not long ago where they have a Big Brothers' committee. Whenever a boy in the school comes to a place where he needs special older help, a big brother of the school takes him and guides him through. That is the related work of the older men to the younger boys. The great Adult Bible Class movement of the Sunday-school, remarkable though it is, is in danger of dying of dry-rot, simply because in so many cases

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they have not given those fellows anything to do. They have gathered a great bunch of people, and expect them to be a mutual admiration society. I have made the plea that the men of the church, the great organized classes, shall become responsible for the boys of the church, and I believe that is going to be done. Men are undertaking to fit up special meeting rooms for the boys and helping to do the work, and are seeing to it that men are trained for boys' work. That is not being done very extensively; we are just on the edge of it, but I believe that it will come.

Mr. Hermann: I would like to say one thing in answer to so many general statements that have been made in respect to boys' clubs. I never heard of a boys' club under the auspices of the church that did not have the highest moral and religious welfare of the boy at heart ultimately. I never heard of a single one, and I have heard a lot of general statements.

Mr. Robinson: I say again, as I said this morning, that the majority of church clubs have been non-religious clubs—non-religious in motive. They have been conducted by Christian people, and the people back of them have the most sincere religious motives, but as for the boys' membership having any religious motive, I doubt very much if one club in ten has any religious motive

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whatever, on the part of the boy members themselves. That is what I mean. I am not challenging the motives of the people who run the club, not for a minute.

A Delegate: Don't they have a constitution and by-laws?

Mr. Robinson: They have.

A Delegate: And this constitution and by-laws say nothing about God?

Mr. Robinson: No. As I tried to explain this morning, the leaders imagine that when the boy goes to Sunday-school or Christian Endeavor he has had enough religion. Why, then, put religion in the club when they already have more than they want? Let us balance it up with athletics and social games!

Mr. Hermann: The point is this: I think we are picking out the exceptional case and magnifying it, just as the speaker picked out the exceptional boy. I say in regard to the church itself, if it means the elimination of all because some of the things are harmful, there is not a church in the whole land that wouldn't have to close its doors. On the other hand, it seems to me that the club is doing a good work, even the club that does not have a distinctly religious idea. It teaches a boy to be manly, honest and strong. It is doing a good work, and ought not to be dis-

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countenanced. Personally, I favor the religious idea. I am also conscious of the fact that it is not altogether impossible that wrongs should creep in there, as everywhere else, but it seems to me the natural result of some of the expressions that were made this afternoon about the boys' club, in these general statements, would lead one to believe that they are a horrible thing and ought to be done away with; I am perfectly sure, from my experience, it is a needful thing. We are getting the boy to-day where we did not get him in times past.

Mr. Foster: Recently I had a letter from Buffalo in which a minister of that city said, if there is one man in the city that Buffalo cannot afford to lose it is Mr. Cotton of the Young Men's Christian Association. The reason for that was, largely, that he has been working hard to identify the boyhood of Buffalo with its churches. I think we ought to hear from Mr. Cotton.

Mr. Cotton: That is rather a serious charge, Mr. Chairman. I have very little to say, except as we go into detail, and I am rather loath to do that. The principle is twofold, the altruistic or religious motive, and the right kind of leadership. We have simply been trying to carry out these two things. We have given to the boy service that will be worth while to him, and then followed

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up one by one the boys, after the plan that has been urged by Mr. Carleton here to-day.

Mr. Foster: You have helped boys to hold meetings in their own church?

Mr. Cotton: And have put upon the boys the responsibility for advertising this meeting, placing the matter in the hands of the boys of the Sunday-school to cover an entire section of the city. The boys map out the district, street by street, and then they divide that into certain portions. To give a striking example, one Saturday twenty-eight older boys went out in a given section and went from house to house and asked if any boys lived in each house, and if they did, they told them they wanted to give them an invitation to come to a meeting to-morrow. There is really nothing more to say except to emphasize these two principles. We have been able to get the boys busy.

A Delegate: To what extent do boys come to you for personal conference?

Mr. Cotton: I am having from fifteen to twenty-five interviews a day with boys concerning certain phases of work.

Mr. Foster: The work done by Mr. Alexander, Central Young Men's Christian Association, Philadelphia, is notable in many ways, and the plan is one that can be applied, in part,



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to any group of Sunday-school boys. I think we should hear about it.

(Mr. Alexander's presentation follows, as a separate paper.)

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**The Group Plan for Work  
with Boys**

**John L. Alexander**

**Central Branch, Y. M. C. A.  
Philadelphia**

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## **The Group Plan for Work With Boys**

At Philadelphia Central the Secretary for Boys is not a boys' work director in the usual sense of the term. He is the specialist to whom the Association looks for advice in everything that pertains to boyhood. With him the initiation of boys' work plans begins, but under the plan of administration, as it has been wrought out by Mr. Walter M. Wood, the General Secretary of the Branch, the responsibility for its execution lies with the heads of the three departments of House Privileges, Instruction, and Service. This does away with the office of boys' work director, since these men are answerable for work with both men and boys, thus securing unity in Association membership and activities, with logical and consecutive groupings from the younger boys to the older men. The Secretary for Boys, because of this form of administration, becomes the Associate of the General Secretary, initiating activities for boys in the same manner as the General Secretary supervises the work for men. The field of the Secretary for Boys thus becomes: first, close personal contact with the boys (boys over twelve

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years in the building or out of it), and with their parents, teachers, or employers; second, a study of the needs and possibilities which become apparent at this close range; and, third, suggesting to the department heads activities to meet these conditions, besides exercising general supervision in their operation and conduct.

Under conditions like the above an opportunity afforded itself for an effort looking to a balanced scheme of work along physical, mental, social, and spiritual lines for boys. It also afforded a splendid chance to experiment, with a view to combining adult leadership in Association activity with the free-play of the idea of self-government among the boys. The civic effort until the initiation of the Philadelphia scheme had been a kind of a superimposed activity instead of an integral part of boys' work, and because of this had a fleeting and questionable value. The situation at the Central Branch made possible a new adaptation of the civic idea, and bound with it an opportunity for a closely-supervised, well-balanced work with boys looking to self-development and altruistic service that had previously been somewhat of a wished-for dream.

The plan itself is characterized by its simplicity, for it is merely the grouping of twelve boys under the capable supervision of a carefully-

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chosen adult. This is the initial step and the success or failure of everything connected with the scheme lies in this grouping. The group meets once a week for one hour, and the entire Association activity of each boy centers in his group. Thus his Bible study (which claims one-half of the hour) his mental work (which lies in debate, reading courses, etc.), his physical activity (which by a system of inter-group contests gets point and purpose), and his social relationships (which grow naturally among his immediate chums with an extension tendency), all are combined in one homogeneous whole under the sympathetic eye of an adult friend and teacher. The group is self-governing, with its own elective officers, and the decisions of the group are subject only to the veto of its adult adviser. The group receives a charter from the Governor of the Federated Central States, the Secretary for Boys, and here is the beginning of the civic feature, which may naturally be spoken of at this point.

The Federated Central States is an imaginary commonwealth composed of the three groups of membership in the Boys' Division of the Central Branch; the Grammar School, High School, and Employed Boys. The Governor is the Secretary for Boys and his cabinet is composed of the Lieutenant-Governor, the Assistant Secretary for

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Boys, and the three Solicitors, or Legal Advisers, of the three groups of membership. By special charter and proclamation each of the groups of membership becomes a ward in the Central City, each ward having its own Common Council for the purpose of effective administration. The membership of the Common Council is then determined by the small groups of twelve boys, from which the larger group or ward has grown; each group of twelve electing two councilors to sit in the Common Council of the ward. Each of the Common Councils is therefore charged with the government and activities of its own group of membership, the High School Common Council, for example, being responsible for both discipline and Association activity for the entire High School group. The Councils have enough committees for the handling and discharge of their business, two of them dealing with discipline. The ordinances of Councils are approved or vetoed by the Solicitors of the Councils.

The Central City is the combination of the three wards, Grammar School, High School, and Employed Boys. The legislative branch of its government is the Select Council, made up of seven Councilors from each ward, or twenty-one in all. The executive branch comprises the Mayor and the Directors and Assistant Directors

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of Public Safety, Public Works, Public Supplies, and Public Health and Charities. These offices afford a direct channel for every phase of direct and indirect Association work. The Judicial branch is represented by a Court of Common Pleas, a body of three judges, one from each group, and the Supreme Court, which serves as a Court of Appeals, and whose personnel is the Committee of Management. All the bills or ordinances of the Select Council are approved or vetoed by the Mayor. The Governor of the Federated Central States has the privilege of a reviewing veto.

Here, then, is the machinery for the welding of civic and Association activities; first the small group of twelve boys with the adult adviser; second, the larger group Common Council, with its legal adviser, and finally the divisional Select Council with its municipal officials. And in it all there is to be noticed that the small group of twelve is the center of the scheme, membership in the group being a registration of citizenship in the ward and city. The work of the Boys' Division of Central Branch is thus taken care of and supervised by the representatives of these small groups, and the civic activity is so conceived as to place each member of the twelve in some responsible place for service. This arrange-



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ment gives proper prestige to the small groups and assures the accomplishment of work leading to a well-balanced development that is worth while. Here a further word may be added on these groups, their work and aim.

All the groups in the Grammar School section of membership are known as Chapters of the U and I Club, and the High School and Employed Boys' Chapters as the Topper Club. This insures the unity of work among the younger and older boys without insisting on any uniformity of method. The purpose of the U and I Club is to teach the boy that he can only find his fullest expression in Christian service with the other boy; that of the Topper Club is to train him for such Christian service. To accomplish this end both a selfish and an altruistic ideal is put before the boy. The selfish comprises the winning of degrees, which lift him into an advanced rating among his fellows. To attain to these honors the lad must, by personal application, do a certain amount of isolated endeavor, which begets initiative in his character-stuff. The purpose of the degrees in the U and I Chapters is to acquaint the boy with the reality of himself, the relationship and worth of the other fellow, and the effectiveness of the combination ("U and I") when in working harmony for an altruistic end. The

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degrees of the Topper Club, through a test system, aim to build the boy physically, mentally, spiritually and socially at the points where he evidences weakness, and so to round him out into a symmetrical manhood whose motto is service. The requirements and tests leading to the degrees must be suggested by the study of the boy, and it is here that the wisdom of the adult adviser displays itself. The workableness of the plan can also be measured by the ability of the leader to develop sane requirements and tests, hence no specific instances are cited here, although the speaker has a list of several hundreds.

The value of the entire scheme is simply that it affords a normal means of holding a boy long enough to see and help his character grow, and an opportunity to help him become a master workman where moral leadership is needed among his fellows. It bridges over also the yawning chasm that stretches geographically between boyhood and manhood, and trains the dawning man to adaptation to his community life, and a high moral desire to better it through his personal effort. The altruistic aim of the Chapters points the way to this everlastingly; for the boy, through his communal club-life, and activity in his group, ward, and city, is continuously confronted with the slogan, "For the honor of the Club." With

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such an aim and the counsel of an adult of virile, Christian personality as his companion, the boy advances from a limited to an ever-increasing sphere, until he finds himself a force that commands respect by that egoism that generally is embraced under the term man. The logic of the plan appeals. There is awakened a loyalty to the gang, the group, the ward, the city, the State, and God, for the effort of the scheme is but another spelling for moral and religious education.

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**The Obligation of the Community  
to Delinquent Boys**

**Dr. George J. Fisher  
New York**

**President of the Society for the Promotion  
of Social Service**

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## **The Obligation of the Community to Delinquent Boys**

The community is a group of people acting together and living together. We speak of community spirit, community sentiment, community expression. These are true terms and represent true forces. Thus in this paper we will consider the community to represent the public of a circumscribed area, such as a city or state. The community is a composite of all the individuals in it, and represents a great living personality that can be made to think, to feel intensely, and to act, that can inform itself in reference to a given condition and deal therewith.

What is the community's relation to the juvenile delinquent?

1. *The community should inform itself in reference to the amount of juvenile irregularities and crime in its territory.*

There seems to be, throughout the entire world, an increase in juvenile crime, particularly between the ages of twelve and fourteen. As Stanley Hall says, adolescence is the criminal age, when most commitments occur and criminal

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careers are begun. France, Germany, England, and the United States all show from their criminal records an increase in juvenile delinquencies.

In the fifty-eight juvenile reformatories in the United States in 1890 there were 11,175 male inmates, and their average age was 14.09.

In New York City, in 1907, there were arraigned in the children's court 11,446 juvenile delinquents, classified according to age as follows:

Between ages	1—7.....	463
“	“ 7—12.....	3,016
“	“ 12—14.....	3,578
“	“ 14—16.....	4,389

These statements are pathetic indeed, and are cause for great concern in reference to the life and welfare of the community itself. In view of this abundance of crime and its annual increase,

2. *The community should inform itself as to the character and the cause of juvenile delinquency.*

In the New York reformatory 94 percent of the offenses were against property. Most of the crimes of juvenile males are against society. Those of females against the person.

Stanley Hall, in summing up his conclusions from the records of many countries, classifies offenses as follows:

“Thirteen years and under are the ages when

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truancy is the principal cause of arrest." At these ages the nomadic instinct is strong and gets its victims (because of the modern conventionalities of society) into serious trouble.

"Fourteen is the maximal age for incorrigibility and malicious mischief." Here independence is asserting itself.

"Fifteen is the age when petty larceny, disorderly conduct and assault are most prolific." This seems to be the combative stage.

"Sixteen reveals the more mature offenses, such as larceny, burglary and intoxication, the time when youth is copying the vices of the adult."

"At seventeen fornication is a frequent evil." The sex function is considerably matured.

In Chicago two main causes of juvenile obliquities were discovered in a careful study of one hundred cases in the children's court of that city. Fully 50 percent were arrested for violations that could be classified as malicious mischief, consisting of such acts as playing in the streets, building bonfires, stealing fruit, breaking windows, breaking open freight cars. It represents really the play instinct misdirected. We believe with Allen Burns that in such arrests the boy is more sinned against than sinning.

In New York City less than 1 percent of the



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delinquents are arrested on warrant. They are, instead, arrested on the streets by the policeman or truant officer. A rainy day means a light court on the subsequent day.

The Chicago study revealed another interesting and convincing fact in its investigation of the one hundred cases referred to—namely, that nearly 50 percent of the delinquents had but one parent or none, and where a child in a poor home has but one parent he practically has none, as the parent must be away from home a large part of the time to earn a living, and the child is left largely to shift for itself.

According to the report of the reform school at Glen Mills, Pa., of 412 individuals committed in that institution, 245 were blessed with two parents, 64 had lost their mothers, 87 had lost their fathers, and 16 were orphans; 167, or more than 40 percent, had lost either one or both parents. Records show also that large families, where close parental supervision is impossible, add a goodly quota of delinquents.

Thus, a study of the character of crime will reveal that they are offenses against society, and a deeper study will reveal that *society, and not the boy, is chiefly responsible for them.*

Succinctly stated, the following may be considered a fair presentation of the indirect, but

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nevertheless positive causes, of juvenile delinquency:

(1) The growth of cities. Unquestionably the great growth of cities in this and other lands, with its consequent change in community relations, is a cause of so-called juvenile crime. Juvenile activities, which in rural districts would be considered legitimate juvenile pranks in the city, because of the necessary increase of laws, are ranked as obliquities.

The lack of adequate play facilities, the congestion of population, which makes juvenile noises unbearable to neurasthenic neighbors and brings property in such close proximity to the boy, or the boy in close relation to the property, that it—the property—often suffers, are all causative factors. The necessary restriction of play upon the street, because of danger to life and limb, with the ever-watchful policeman who is soon looked upon as an enemy to all that is of first importance in a boy's life, help to make the boy an enemy to the community and the state.

(2) The technical and burdensome discipline of the school, with its consequent large percentage of truancy, is another factor. Many of the crimes of children must not be charged to inherent wickedness or depravity. They are due largely to the lack of control of deep and abiding

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instincts and of feelings which absolutely possess the boy. Morrison claims that fully half of the children below fourteen sent to corrective institutions are sent for offenses such as truancy and those offenses which he would term nomadic, in which vagrancy is the strong factor. The boy, as it were, hears the "call of the wild" and cannot resist its promptings. What healthy boy has not "played hookey," and what village boy has not given in to the predatory instinct long enough to steal a watermelon or seek acquaintance with an unsuspecting farmer's orchard? If in our boyhood days such acts had been classified as crimes, most of us in this company, I fear, would have helped to swell the obnoxious list of juvenile delinquents. Let us remember that the city boy is having a difficult time in adjusting himself to his social surroundings, and that many of his escapades are simply reversions to his nomadic life. One writer goes so far as to say that 98 percent of delinquency is due to boys being "just like kids" and their actions are due to misdirected energy.

(3) A large factor in causing juvenile delinquency is undoubtedly the changing and lax conditions in the home. An increasing proportion of boys and girls do not seem to have respect for parental discipline. The cases of in-

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corrugibility seem to grow steadily. Children seem to be wise beyond their years in the ways of worldliness. This is particularly true of foreigners. Blaustein states, pathetically, that delinquency is on a rapid increase among Jews in this country. In other lands it is practically unknown. The Jew is known historically for his love for the home and his respect for parental authority. Even under the fearful persecution of Russia, Jewish criminality is rare. Emigration to this country, however, has brought with it such new and strange conditions that juvenile crime is a fact and an increasing condition. There are reputed to be at least 2,000 Jewish juvenile delinquents in institutions in New York City. This is said to be due to the decadence of parental authority. The Jewish parents cling to the old Jewish institutions and to the Hebrew language. They look with suspicion upon all that is American. The children, on the contrary, quickly absorb American ways and American customs. Soon they consider the parents old fogies, and disrespect and disregard their counsel. Then, too, the homes of these people are located frequently in unfavorable surroundings. As soon as the boy earns money for himself—which is quite readily achieved, in this country—he separates himself from his parents and moves from

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the East Side, or the tenement district, to more desirable quarters, and thus is left free to follow his own desires and follow the dictates of his will, which frequently results in disastrous circumstances.

The tenement districts provide many conditions for teaching crime and sin to the youth not so readily found in detached homes. Frequently objectionable neighbors in close proximity must be endured. Blaustein illustrates this by telling of the boy whose bedroom window opened out upon a court, and he could see into the room of a vile prostitute and observe the disgusting relations of men and women, which proved the incentive to him of a life of sin and impurity.

Many of the boys and girls arraigned in the children's court come from disreputable homes, where drunken brawls are frequent, where prostitution is common, and where neglect and undernourishment result to the children.

(4) Our industrial conditions are another factor in the causation of juvenile crime.

The old apprentice system has practically disappeared. No longer is there that close relation between employer and employee that provided a wholesome discipline and respect and mutual confidence.

When it is realized that in 1900 the census re-

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ported 1,750,000 individuals between the ages of 10 and 16 in gainful occupations, or nearly one in every six, we can realize what a factor this is. My observations lead me to believe that employed children are giving up opportunities for education, opportunities for proper physiological growth, opportunities for rich psychic experience, through lack of normal play, all of which are factors in making for delinquency.

(5) Modern amusements, more particularly the cheap theater and the moving picture show, are factors in creating juvenile delinquency.

Frequently in these places unreal and morbid pictures of life are presented. Murders, quarrels, house-breaking, safe-blowing, pocketpicking, are presented in realistic detail and prove actual educators in crime.

I remember witnessing a moving picture exhibition in which a murder scene is depicted. The father of a small boy is killed for the murder. The boy notices that seven men were involved in the murder. Before his mother, and calling upon heaven to witness, he swears revenge. The rest of the picture shows the small boy in pursuit, and one by one he kills the murderers. After each killing he held up his fingers, denoting the number murdered. The juvenile audience greets each murder with uproarious applause, and fairly goes

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wild when the final victim is counted out. The last picture shows the boy, with his approving mother, on the grave of the father, marking with chalk seven marks upon the wooden cross upon the grave, and then receives, as he presents this achievement to his God, the approval of divine authority. These and similar amusements in our cities produce wrong conceptions of life, and lead to violations of the codes of society.

(6) The character of the juvenile delinquent himself.

Havelock Ellis, in his masterly book, "The Criminal," has shown conclusively that biology is a factor, that the real criminal is small in stature, light in weight, neuro-muscularly unstable, hyper-sensitive to pain, or, in many instances, a lack of sensitiveness, as is evidenced by the frequency of tattooing, characteristically undernourished, and generally below normal physically. Poverty and crime are also closely related. Weakness and wickedness go together.

Many have a strange philosophy of life, which is exceedingly interesting, and often they give very plausible reasons for a certain type of conduct which may be contrary to the general laws which govern society.

Then there are the imbeciles, the idiots and feeble-minded. In many instances the delinquent

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is an abnormal person, and treatment must be adjusted accordingly.

The physical treatment of a group of dullards at the Elmira, N. Y., reformatory, by Dr. Wey, in 1890, shows what wonderful results can be obtained through gymnastics, bathing, massage, nourishing food and manual training, in reforming the juvenile criminal of aberrant mentality.

*In view of the causes of juvenile delinquency, the community is obligated to seek to prevent delinquency.*

(1) The playground is a factor in preventing juvenile delinquency, and each community should provide adequate playgrounds. I mentioned that fully 50 percent of juvenile offenses could be classified as malicious mischief, which is really due to misdirected energy. Fortunately we have access to the results of a scientific study of the preventive efficacy of the playground. Allen T. Burns made such a study of the playgrounds on the South Side of Chicago, and shows conclusively a decrease in delinquency in two years after the small playground parks opened, of 29 percent within a radius of a half mile of the parks, and a success in probation work in non-return of delinquents to the court, which, if included, represents an actual reduction of delinquency of 44 percent. In other words, playgrounds have two



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noticeable effects—a decrease in delinquency and an increase of efficiency in the successful treatment of the delinquent. The community should provide adequate playgrounds for its youth.

(2) In view of the large amount of truancy and retardation in connection with our public schools, the community should make such adaptation of its courses of study and such adaptation of its method of teaching as to more fully meet the needs of the child and to secure his interest and co-operation. *Truancy should be recognized not so much as the fault of the child as the fault of the school.* To benefit the child the school must be of interest to the child; therefore we plead for a closer study of the individual child—of his weaknesses and of his strong points, and careful grading to meet his needs. Every school should have its so-called ungraded class.

The school likewise should become a social center and its facilities made available to the community both day and night during summer and winter, and offer opportunity for social betterment, industrial intelligence, and vocational training, so as really and emphatically to relate itself to the *life* of the child.

In view of the large percentage of physical defects among school children, as revealed by medical examinations in a number of cities, and in

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view of the relation of many of these defects to mental retardation, such as defective vision and hearing, and adenoid vegetation, each community should have a compulsory system of medical examinations, and provide for visiting nurses to see to it that medical instructions are carried out.

(3) The community should, out of concern for the child, provide a censorship of the home. Where parents are unfit to have the charge of children, owing to conditions of extreme poverty, or chronic illness, or mental aberration, such as insanity or imbecility, or because of viciousness or slovenliness, or through an undue attempt to exploit the youth, the child should be taken from their immediate care and suitable homes and environment provided.

The community should have such protectories available, either through private or public management, the former being more preferable.

(4) Whereas the dramatic instinct is so strong in adolescent childhood, and whereas many of our amusement centers are exploited for gain, and the entertainments are low and degrading, and illustrate false ideals of life, and are frequently vicious in their educational influence, a strict censorship of them should be provided by the community, and not only so, but substitutes should be encouraged in children's theaters and

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in carefully selected moving pictures, as has been attempted in the former in New York City, and in the latter in Hull House, Chicago. Incidents of modern heroism, illustrations of a normal home, of true relations in community life, can be taught with telling effect through drama and picture. Churches and boys' clubs and educational institutions should be encouraged to adopt this form of moral and social education.

Children must be made to feel intensely and be given the opportunity for motor and psychic expression. Crime cannot be overcome by criminal codes. As some one has said, "Amusement is greater than crime and can be made to stifle the lust of it." Boys' clubs, conducted by churches and settlements, should be encouraged to provide combative sports, such as boxing, wrestling and team games, under close supervision, to satisfy the fighting instinct legitimately. Each community should provide numerous camps where boys, and girls, too, can be brought under conditions where contact with nature is possible, and where free and full normal expression of the nomadic instinct can legitimately be had, which in the city is repressed and misdirected.

Particularly should the recreation and amusements of the foreigners receive careful attention. Blaustein suggests that the younger children of

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foreigners should be educated to see the beauty of many of the national holiday celebrations of their fathers, and again, for the older people, American holidays and national celebrations should be duly celebrated, and parents and children encouraged to participate, so as to create mutual respect on the part of parents and children for the traditions of each other, thus helping to overcome the tendency toward misunderstanding and disrespect which is such a factor in making for lack of parental control in the homes of many foreigners.

(5) The community, because one-sixth of its juvenile population between the ages of 10 and 16 are employed in gainful occupations, should seek to provide an adequate child labor law and provide for thorough factory inspection. Moreover, instruction for employed juvenile workers should be provided by the community, so as to raise the standard of their mental and moral efficiency. Employers should be given every encouragement to provide welfare privileges for, and to encourage thrift in, juvenile employees.

(6) Again, under the head of Preventive Measures, I would most enthusiastically recommend the suggestion which was made to the employed officers of the Young Men's Christian Association at a recent conference on Juvenile De-

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linquency. This was that the Association workers adopt the Block System of preventing delinquency. In other words, that city blocks be assigned to special workers for supervision, that the workers study the boys and girls in these blocks, their environment, their school record, their play life, their idiosyncrasies, and thus, if you please, *anticipate delinquency and prevent it*. Close acquaintance with the juvenile and actual knowledge of the conditions under which he is living will serve to bring to him, *before he falls*, the associations and help he needs. In other words, it is the Big Brother idea before arraignment for offense, rather than after. The various agencies interested in this problem should associate in the working out of the problem and in the allotment of territory. I grant you such a plan would provide an unprecedented opportunity for knowing the problem at first hand and for preventing very many juvenile failures and delinquencies.

(7) Lastly, I would suggest that an unsympathetic, tactless policeman is more a cause of crime than a curer of crime. If the policemen were trained to be peacemakers, crime preventers, in addition to enforcers of the law, the boyhood of our communities would reach a higher standard and delinquency be greatly reduced. Act-

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ing upon this principle, the city of Cleveland is experimenting with its police force in giving them additional responsibility in dealing with the juvenile offenders, which experiment should be watched with interest.

If to the tests of physical strength and of knowledge of the geography of the city which is demanded by every policeman, we should likewise expect of the officer an education in the psychology of boy life, wonderful results undoubtedly could be attained in changing the boyhood in many communities. It is a suggestion for further investigation.

But unfortunately we have not arrived at that Utopian stage in our community life where preventive measures alone can be pursued. We have so long neglected the child, and have been so careless in our provision for his needs, that the community has and is manufacturing the delinquent, and we have him with us. Therefore, provision must be made for his treatment and remedial measures adopted.

What measures should the community provide?

(1) The community should provide an adequate delinquency law.

Effective statutes should be drafted and their enactments into laws secured.

The forthcoming book by Mr. John Koren,

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published by the United States census, is recommended as suggestive, as it will be a digest of all juvenile delinquency laws now in existence, and the model law being prepared by Mr. Bernard Flexner, of Louisville, Ky.

(2) The community should provide a juvenile court for the trial of juvenile delinquents.

Any community without such a specific court is itself criminally delinquent. Where it is not necessary to have a separate children's court a separate day of each week can be set aside exclusively for juvenile cases. The child must be guarded against the contaminating and degrading influence of adult courts.

Judges should be selected with particular reference to their fitness to deal with juvenile offenders. Judge Lindsey is a type of the men who should be secured. The court should be given complete control and be permitted to act as judge, jury and warden, without bureaucratic interference, and be conversant with the causes, the nature and treatment of delinquency. Thus only can justice be meted.

Judges and jury cannot determine sentence; they can only determine guilt and even the guilt cannot be determined except as the predisposing factors are considered and known. Therefore the judge of the juvenile court must have a wider

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and closer relation to the whole problem than the court under the old system has had.

I have two courts in mind, which represent two desirable types. The first is in Cincinnati. Only special days are given to the trial of juveniles. The court room is small without the characteristic court room appearance. There is no throne, no prisoners' bar. Instead there is a table, at one end sits the judge—a man of long experience upon the bench and a man of mature years. By his side a clerk. Curious visitors are not allowed in the room. The juvenile offender is brought in by the side of the judge. Frequently he takes the boy or girl by the hand and in a quiet sympathetic paternal way asks the child to tell his story. It is a sympathetic, confidential relation. If a girl is the offender and the offense is for some indelicate matter the conversation is held in an undertone which no one but judge and prisoner can hear. With such kind treatment naturally the child breaks down and unburdens his heart and becomes penitent.

In the court in New York City, where so many cases are on the calendar, a larger court room seems to be necessary and the court has a more formal appearance and the cases have to be dealt with more rapidly and less personally. I trust their new quarters, greatly needed, when secured



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will provide a waiting room outside the regular court room and only those directly concerned will be permitted to enter.

The great success of the children's court has even in its short experience justified itself and should be provided in every community.

(3) The community should provide for a complete investigation of each arraigned child before trial, including the family history, environment and school record. This information must be before the judge when the child is being tried. Frequently this information is so specific as to the causes of the child's obliquity that judgment can be made quickly and judicially. To have this done efficiently experienced visitors must be employed by the court. In New York City the Humane Society through its records assists efficiently.

(4) The community should provide suitable detention homes for those awaiting trial.

Here again our methods have greatly changed. Surely such places should not be jails in which adults are harbored. Nothing has proved more vicious and a more potent factor for educating the youthful offender in crime. I should prefer that they should not be jails at all, but homes. In New York City the Gerry Society takes charge.

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In Cleveland a home is provided without bars on the windows and in charge of a woman who is related to them in the capacity of a teacher rather than a jailer, and the day is filled with a program of educational and social activities, with marvelous reconstructive results. The boys help in the housework. This is hardly an ancient conception of a jail. Better still, in smaller communities, private homes should be secured as places of detention where sensible men and women can deal kindly, yet efficiently, with detained children, or a children's home or orphanage can be secured to set aside quarters for delinquents. Thus favorable and helpful influences rather than untoward influences are brought to bear upon the child with splendid reformatory results. So simple is this procedure that any community can make adequate provision.

(5) Each community—in view of its efficiency as a remedy for juvenile delinquency—should adopt the probation method, both paid and volunteer, for treatment of juvenile delinquents.

What is probation? The New York court in its report defines it as "a test or trial of character, a proving of a convicted offender, in order that the court may determine if he be fit to retain his place as a helpful member of society, or being

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unfit must be deprived of his liberty as a menace to society." In other words, it is the square deal, the pedagogical method, the reformatory method. Children and parents are directly responsible to the court and report regularly as to progress.

The results of probation are cheering. Of 6,579 children placed on probation in the New York court 5,543, or 84 percent, were saved to society, that is, commitment to an institution has not been necessary.

Of course, there must not be an indiscriminate application of the system. Probation officers must be selected with care and be individuals of discriminating ability. All the officers of the court should be peace officers. The court teaches the boy that he is a part of the State, that he has his duties and obligations, and that the State is concerned with his welfare and is not his enemy. The probationer is in touch with the child and his family and makes such adjustments as may be necessary in reference to school, home and companions.

In addition to the paid probation officer, the community should provide volunteer probation officers. Committees from various faiths sit in court watchful for opportunities to help some needy child and volunteer to become a friend obtaining employment for those who need it—

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placing some in night classes, others in gymnasium classes—and in countless tactful ways seek to bring constructive influences to bear upon the child's life. The Big Brother Movement is an illustration of a type of service which can be made very efficient in reclaiming and reforming juvenile delinquents.

(6) The community will provide adequate institutions for juvenile delinquents requiring commitment.

Most communities do not provide enough of such institutions. These should consist of protectories, homes and reformatories, such as the Jewish protectories and Catholic homes and other religious hostels and State institutions. Frequently the child needs a good home and such agencies should be supplied.

The reform school should be an institution more educational than penal. Length of commitment should not depend upon the crime, but upon the progress of the delinquent. Just as there are hospitals to cure bodily ills, so the reform schools should be hospitals to cure character ills. The weaknesses of the delinquent should be scientifically diagnosed and treatment scientifically provided. The individual should be fitted for life and an attempt made to restore him as a useful member of society. The interest of the

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individual should be aroused, sluggishness overcome, undeveloped characteristics developed. The honor system should be used, and in every way possible the individual should be placed upon his own responsibility and rewarded according to his own merit.

Social service effort should be provided after the boys and girls leave the reform school. They should be placed in good homes and in enjoyable occupations. Glen Mills, Pa., reports that of 1,112 boys released, 220 were complained of. In other words 80 percent are accepted as useful workers and are reformed.

The juvenile criminal is abnormal physically, in stature, weight, nourishment and in motor and neural control and frequently mentally deficient.

The community is obligated to seek to prevent juvenile delinquency. Great success is being secured in the treatment and cure of offenders, but society is manufacturing them at a rapidly increasing rate. Hence special measures for prevention are imperative.

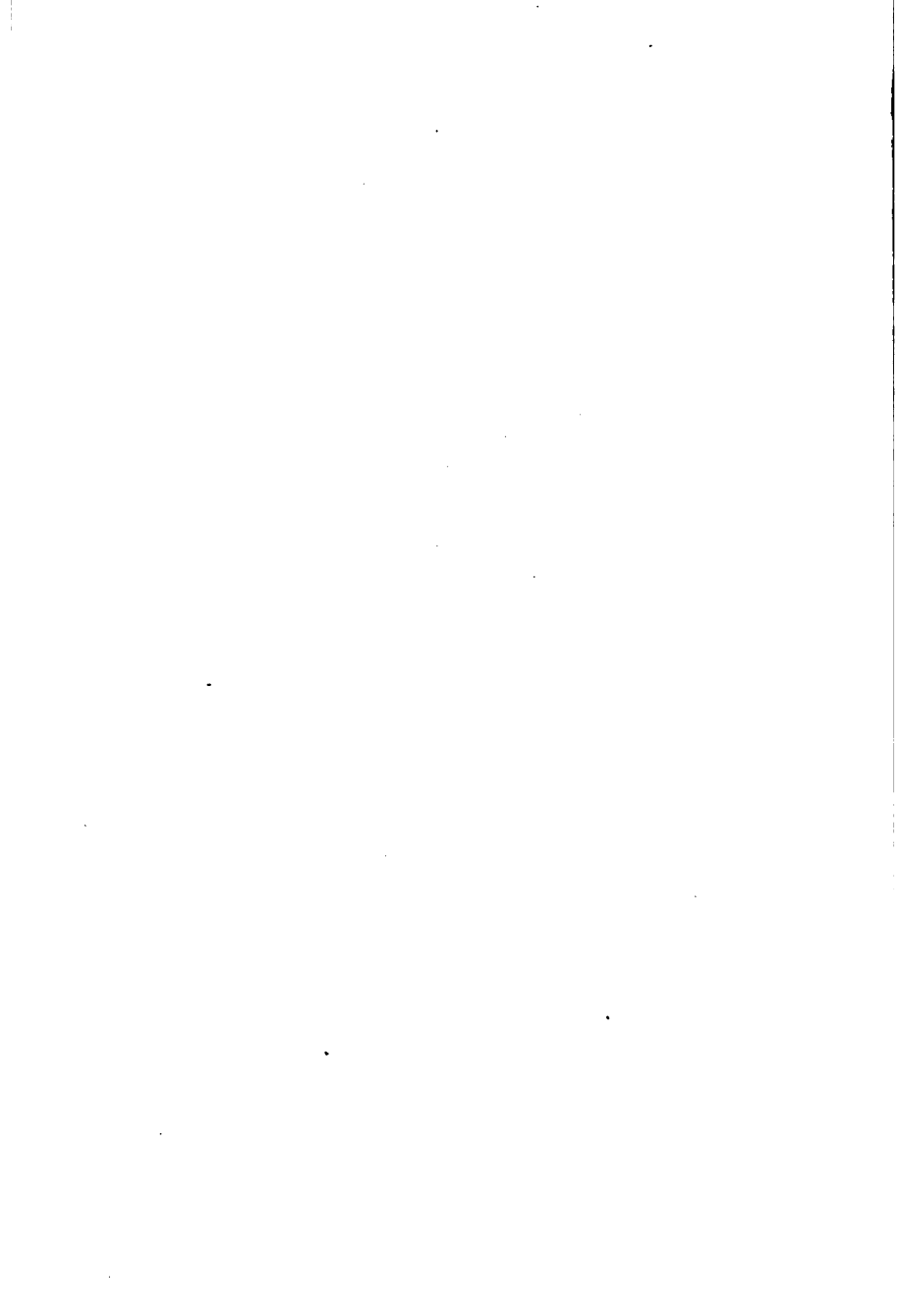
The community should consider its police and court officers as peace officers who shall have as their chief concern the prevention of crime and the reform of the criminal and to this end will seek to instruct its officers accordingly.

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The juvenile court is an essential requisite of every community. The probation method, both paid and volunteer, when discriminately applied, is recognized as an absolute requirement in the reform of juvenile offenders.

The convicted offender who is to be committed should not receive a predetermined sentence. The length of his commitment should be in relation to his reform. He should be released when qualified to take his place in society and retained indefinitely until reformed.

A follow-up system should be devised in reference to those released from reform schools.



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**The Obligation of the Community  
to the Boy Who Works**

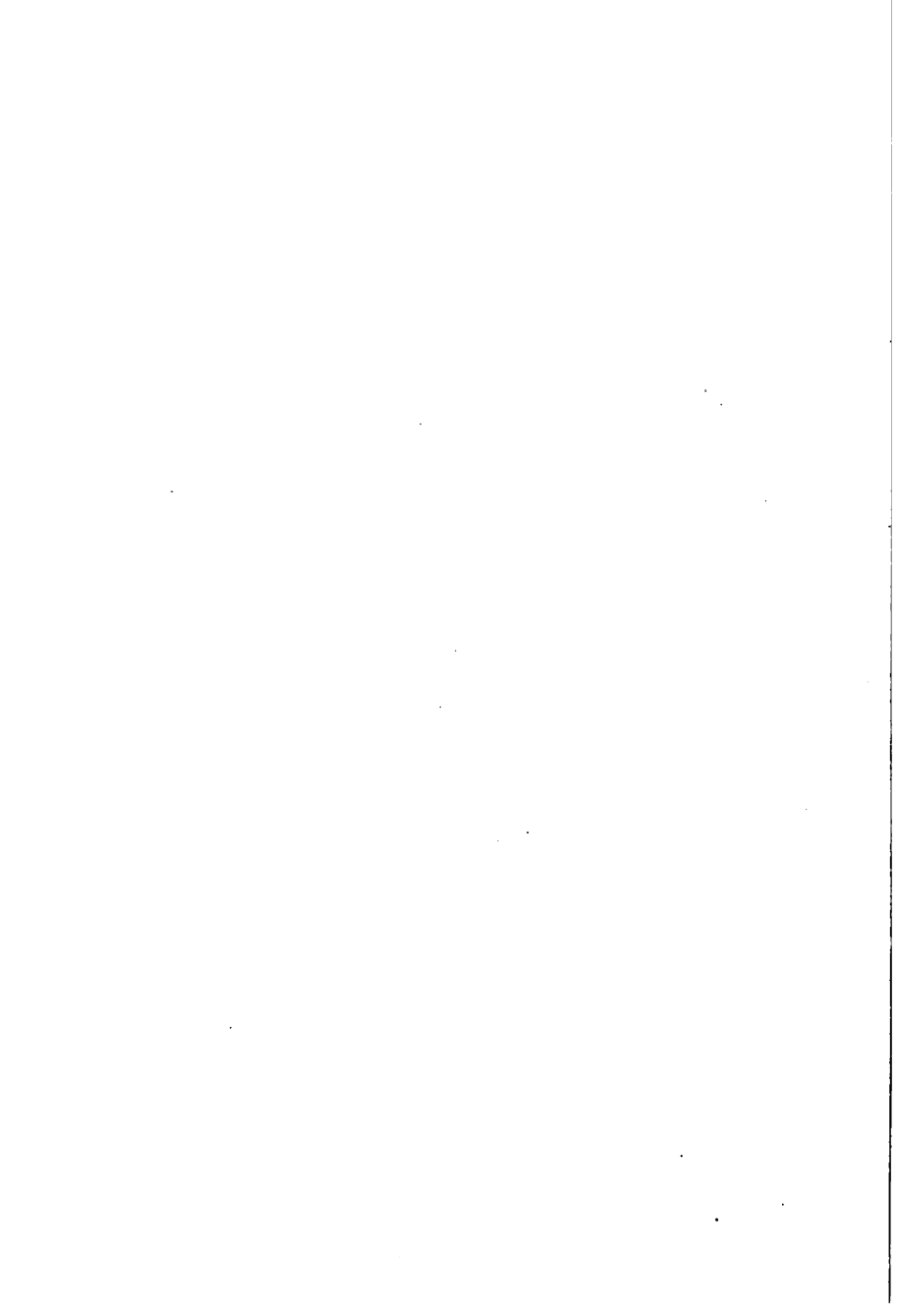
**Owen R. Lovejoy  
New York**

**Secretary National Child Labor  
Committee**

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## **The Obligation of the Community to the Boy Who Works**

I am asked to discuss "The Obligation of the Community to the Boy Who Works," and my subject divides itself naturally into two parts, because the nature of the obligation depends upon the boy and on his employment.

There are two classes of working boys in most of our communities. There are those who are improperly employed, and those who may wisely work. The obligation of the community to the first class of boys is clearly, in my judgment, not to teach them contentment with their employment, and to attempt to improve the conditions of their employment, but to get them entirely out of their employment and in the school. In various parts of the country there have been extensive efforts made recently by churches and social settlements and betterment institutes of various kinds to co-operate with large manufacturing and other industrial interests for the betterment of the community, and especially for the betterment of the children, and I am sorry to say that in some instances I found these things

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are going on in the very face of the exploitation of little children who are entirely unfitted for employment, and who ought not, under any conditions, to be permitted to continue in that employment, and I believe that no amount of Christian betterment work can compensate a boy for the loss of his body through being employed at too young an age or in an employment that absolutely bars him from becoming industrially efficient in his later boyhood and in his manhood.

I believe while we should welcome the entrance of betterment work and social work among the boys and girls, we ought to stand firm for the right of every child to a period of education and play and physical development before that child has laid upon him the burden of self-support, and I don't believe we are going to advance the interests of the Kingdom of God or permanently strengthen the Christian interests that are seeking to better these conditions, if we compromise at that point. It is not necessary to anger these men who, according to their best lights, are trying to co-operate with us. We must be slow in our attempts. We must enter it carefully and by slow degrees, but I think before we get through with the man we ought to make it plain to him that no amount of betterment work we can do will put back what he has taken

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out of the life of the little boy and girl by causing them to toil in an ignoble way that gives them no chance to grow up in industrial efficiency.

The National Child Labor Committee does not stand for child idleness; it stands for every child possible to enter an industry properly equipped to make the most out of the industry, so that work shall be noble and honorable to the improving of the child and the community.

It is especially significant that we should discuss this subject here in Pennsylvania. We were told by one of the state officials two or three years ago, when we were here during the legislative campaign, trying to get a child labor bill through, that if we were going to do anything in child labor reform we ought to go where it was needed—that Pennsylvania was all right. As a matter of fact, according to the last statistics published, there are about as many boys and girls under sixteen employed in the mines of Pennsylvania as in all the Southern states combined; so when we come to the point we must confess that Pennsylvania has been for the last decade the sore spot in this whole subject of child labor. We ought to face it clearly. It has been due to the fact of official action in this matter. It has been due to the great loophole in your law by which it was impossible to get at any of the facts

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or to institute any radical improvement; and by the strenuous fight you were engaged in last winter a law has been passed by which it will be possible to exclude little boys and girls under fourteen years of age from the workshops and mines of this state. If that is so, Pennsylvania, during this last session of the legislature, has had the greatest religious reform that has ever swept over the state, because it is getting back from 10,000 to 15,000 of its children from the shops and mines and putting them in the schools.

Among the obligations of the community to the boy who works, I would suggest: First, that it is the duty of the community toward the boy who works to abolish all class distinction. We should put every boy on his own merit. He should be regarded as a human being. I will give you an illustration: Six or seven years ago I visited a Young Men's Christian Association in one of our large cities, in which I found printed on a beautiful invitation pamphlet an invitation to the young men and boys of the community to come and participate in that association, and it said, "We cordially invite all young men who are ambitious to be something besides an idler, a day laborer, or a mere self-seeker," thus making a dividing line between two classes, putting the man who has to work as a day laborer on a plane

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with the useless classes who do not work at all. I don't think that sort of thing would be possible in a Young Men's Christian Association to-day.

I want to follow that up by saying that I have known within the past decade a few churches in a part of this country where that sort of a thing would be just as unwelcome as in that Young Men's Christian Association. I believe that is passing away. I believe we are coming to a better day, to a recognition of the honor of work that is being done by the hands. But in this it seems to be important that no boy should be made to feel that he is in some particular class because of some particular thing he does.

Second, we should study the boy's industrial environment. If he is found working under conditions that imperil his health or endanger his character, we should take a firm stand for the correction of these things, or for his absolute elimination from such environment. One would think it would be a matter of great concern to the people of a community that a little boy between nine and ten years of age should be taught to go to Sunday-school rather than beat out his little life in the grasp of one of the great coal-breakers in the anthracite coal regions. The important thing is that the boy never should have

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been allowed in a coal-breaker, and the community stands guilty for ever permitting a tender little boy to fall into the hands and jaws of such a monster.

I had a conference some months ago with a clergyman in one of the leading churches in one of the towns in the Middle West in a glasshouse belt, and he made a special effort to get the glasshouse boys in his Sunday-school. He had been a pastor in that town for over ten years. All around the town I saw the glasshouse works in every direction. I went out and visited some of them that night. This pastor had been the pastor of the church in that town for the past ten years, and yet he acknowledged to me that he had never been inside of these glasshouses at night, when he was trying to get the glasshouse boys to come into his Sunday-school and come into his church. Most of these little boys go into the factory at 5 o'clock in the morning and come out at 3 o'clock in the afternoon. How is it possible for that man, with all his good intentions and all his Christian motives, to get within ten miles of one of these boys of the glasshouses when he has not the first idea of the environment in which the boy lives every day? It was all beyond the field of his vision.

Third, the home feature. We shall find in some instances, very few I hope, that the home

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of the boy is not the best place for him. We shall find that his own father and mother are his worst enemies. Yet it has been the policy of most of our communities, for a great many centuries, to confine their children to an indeterminate sentence in a place that is called home, simply because the miserable blood of degenerate ancestors flows through his veins, and we leave the children there, unprotected, to be guided or left without guidance at the caprice and selfish desire of one or both parents. I say, there are not many of that kind of homes, but there are some. Nothing should be done to weaken the family bond if that bond is a sacred bond. But if, as it happens in some instances, the child is sent out during immature years to earn by hard labor a little money to be spent in the gratification of vicious habits of idle, ignorant parents, then it becomes the duty of the community to step in and become that child's greater parent, to step in between that child and his father and mother for the protection of the child. We have no right to allow in any community a man or woman to impose conditions upon a boy or girl simply because that boy or girl chances to be their own, which they would not be permitted to impose upon any other boy or girl. The child's individuality, the child's personality, is a sacred thing, and we have



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no right to allow a man and woman, simply because they are older and have the parental control, to run it in on that child. I believe it is futile to argue that such influence in childhood is going to make the man of the boy. He will, in some instances, become a strong, good man in spite of it, but in more instances the tendency is first to discourage and then to brutalize him.

Of course, this suggestion refers to but a small percent of the homes of working boys in our communities.

On the other hand, in a great many instances, the influence of enlightened workers in all our communities will bring encouragement and inspiration and guidance and comfort to that institution which is, of all institutions, the most fundamental, the humble home of the American working man. Here is where you will find that comradeship, that devotion, that knowledge of facts that you often will not find among the professional and commercial classes, where the father and the boy go to the shop together in the morning and come back at night. The boys see the father at work and admire the skill which he shows, and want to emulate him, and want to grow in that same kind of training and inspiration.

But there are conditions in some of these

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homes that are not so good. What chance has a man to become acquainted with his boys who comes home at 6 o'clock in the evening, and the boys have gone over to the glass factory an hour before and come home at 3 o'clock in the morning? There is mighty little chance of community life there, and that happens in a great many homes in this state. It is going to continue to happen because of the insistence of the glass manufacturers of Pennsylvania that the legislature refuse to incorporate in the child labor bill a provision that no child under sixteen years can work at night, and they have left the old law in that respect standing, and your little boys must continue in servitude unless the Christian people of this state rouse themselves to see the enormity of this wrong and put an end to it.

Then, as supplementary to the obligation that the community owes to the boy who works, is the duty it should fulfil in becoming conversant with the home and trying to bring inspiration and help there through the school, in providing a practical educational training. It is a matter of more than financial importance whether a boy shall be equipped to earn \$10 a week or \$50 a week. It means something more than the difference in money. It means air and literature, and travel and health, and the thousand comforts that are

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sometimes called luxuries, but which have become in this age necessities in the normal life of the man and woman. Unfortunately, in a good many of our communities our schools are not yet equipped with that which will give the boys and girls the training to fit them for these higher positions in our industrial plants. They either leave them entirely ignorant, or they specialize on some forms of professional training. There is an impression that exists in a good many communities that there are two classes of citizens. A prominent manufacturer out in the Pittsburgh region told me once, as he was pointing to some boys going through his glass factory—boys but eleven and twelve years of age—that those boys “cannot learn anything.” I was telling him that every boy should be educated. He said an English education would be simply wasted on them—they were Polish boys. He said, “I believe you people are making a great mistake in trying to impose conditions on these people whom God intended to lead this kind of a life.” He went further and said, “I believe it was the intention that there should be two classes of people, one to live by the use of their brains, and one to live by the use of their hands.” That is frank and honest, at least, but there are thousands of people who think it and never say it.

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I contend there is no kind of work to be done in any of our communities that cannot be done better with training than without training, better with skill than without skill, better with brains than without brains, and we are doing a great injustice to the boys of our community if we permit them to grow up in industrial ignorance, when they might be trained to look upon any work as an honorable occupation, and they will come to look at it when it is done honorably and not looked upon as unskilled labor. There is no unskilled labor. There are thousands of people who can do anything you want done and do it wrong. I am arguing this because I think we ought to put insistence, as Christian men and women, upon having our schools rise to the necessity of industrial civilization. We are not training men and women to be specialists, but we need to train them to be industrially efficient, and to train our boys to believe that it is as honorable and worthy to be a blacksmith or a farmer as it is to be a doctor or a lawyer or a preacher, and the man who does his blacksmith work efficiently can be preaching the gospel of Jesus Christ just as plainly while he is shoeing a horse as the other man can in the pulpit, and that it is not an occupation alone, it is a calling.

I feel a kind of pity for the boy who goes out

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of our high schools and attempts to enter some kind of industrial service and finds it a difficult field, and doesn't know that we have gone through a great industrial revolution in the last twenty-six years. I think it is one of the mistakes we make in treating the problem of the industrial boy. I have met a lot of men in our legislative bodies who said, "I went to work when I was eight years old, and it never done me no hurt. Why speak about this child labor problem?" I went to work when I was eight years old, and I am glad I did, and when I was fourteen years old I could do as much work as any man my father hired upon his farm in Southern Michigan; but I had pure air to breathe twenty-four hours in the day, and had the inspiration of the old country schoolhouse, and I mixed that in with my milking and currying horses and feeding pigs, and while it was not scientific, it was industrial training of a very practical kind, and I am glad I had it. But think of comparing that with the little boy who is a slate picker, who has to breathe dust so thick it is impossible to see a boy six feet away; think of comparing that kind of work on the farm with the boy who goes to the glasshouse at 3 o'clock in the morning, or think of comparing it with the work of one of the little children in the cotton mills in the South,

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who spend ten and twelve hours a day in the mill. It is an unfair comparison. We are not any more a great country of farmers; we are a great country of industrial communities.

Then I believe one of the essentials in fulfilling the obligation of the community to the boy who works is in teaching him not only skilled and honorable production, but teaching him honorable consumption. One of the defects, I think, in most of our communities is that we are not honest buyers. Of course, many of the industrial classes are kept from that because when it comes to a choice between a \$25 suit of clothes and an \$8 suit, the man who hasn't but \$8, or has an \$8 limit, has to take the \$8 suit instead of the \$25 suit. But he has the facilities now for meeting that condition. But the insult to the man, the affront to his family, and the injustice to his children that takes place when he persists in buying from the merchant at any price goods that are devoid of all preparation and art, devoid of everything that should enter into good products, does not occur to many of our people. They think if they pay cash for a thing that ends it. I don't know that my obligation is fulfilled when I pay the price the merchant asks for a suit of clothes. He did not make the buttonholes in that suit, and the probabilities are that those but-

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tonholes were worked in that suit at 2 o'clock in the morning in some East Side tenement. He doesn't know and I don't know. I believe in doing justice to the working boy, and impose upon him the obligation of recognizing his duty to other workers, and recognize this community interest in all workers. The trade union movement is helping among the better skilled trades, but it has not gone far enough. Some of them believe they have scooped the world, but as a fact they have only taken hold of a small part of the industrial workers.

I want to emphasize the suggestion that the Christian men of our communities specialize in their attempts to reach and influence boys. Every man ought to make himself responsible for taking an interest in at least one boy in the community, aside from his own boy, selecting the boy who, in his judgment, needs him most, becoming a friend of that boy, and making him feel the influence and inspiration that will come from his interest and views. Suppose Mr. Smith is tired out and he meets Mr. Jones on the street some night, and Jones should say, "Smith, I wish you would bring Tommy around to the house. I have some maps of the Panama canal, and I want to show him the wonderful excavations

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there, made by those big machines that you built over at the shop." Tommy would be interested in that, and he will be still more interested in Mr. Jones, because he takes an interest in him. We don't step in between him (Tommy) and his father, but we make a boy of the old man again. He gets back into the same spirit with Tommy. They are mutually benefited and inspired, and when they go home they have something in common. Perhaps they are both interested in the same thing, and they feel the touch of the same inspiration, and if this sort of thing goes on in our various communities we will get hold of every boy in every community.

### DISCUSSION.

Dr. Fiske: What can the community do for the boy who works under these circumstances: Say there are two boys 12 or 15 years of age, and their parents are dead, what is the attitude of the community?

Mr. Lovejoy: I don't know that I have a complete answer to give that would be immediately applicable, but I want to give this partial reply. It is a difficult situation. The home that depends on the support of the children is one that we are more or less familiar with;



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but in the majority of instances where children work that is not the situation, and we found by statistics in various parts of the country there is a smaller percentage of child workers who are working as the support of their families than is popularly supposed. But there are some.

The community has no right to leave or impose upon the boy industrial conditions that will make him "father" a large family. We must cut the chain somewhere. Now, it may be done in several ways. In a number of our large cities there have been local child labor reports of educational societies or other institutions that have taken up these obligations, and they have gone to this widow with her two boys. Perhaps the fifteen-year-old boy can work, and the twelve-year-old boy ought to go to school. They come to this widow and say: "We want your boy to go to school; he is earning \$3 a week, and we want to give him a scholarship that will keep him in school and give him a chance." She will say: "I don't want any gifts," and the committee will respond, "We don't want you to look upon it as a gift. Many boys have had scholarships, so it will not be pauperizing you if we give your boy an opportunity to go to school, and we will pay you \$3 every week your boy brings a certificate that he is doing his duty in school."

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That is being done in New York, Boston and Chicago.

There is another way. We find a widow who has four or five children, and they have been given by her their first start in life, and she is trying to give them an education. We find that she has made an economic contribution to the community that the community cannot repay to her, and they cannot repay her for giving these four or five lives. In Ohio and Oklahoma it is provided by law that if any boy or girl is prevented from going to school and is forced to work because of the needs of the family, that child shall be put in school and the local school board shall take from a special fund provided sufficient to meet the needs of the family. That is not based exactly on the amount that the child earns; it is based on the actual needs of the family, which would be met by this very child. So Ohio has provided for that out of its State funds. I know of a few communities where local boards have taken the matter up and are trying to give the children an education. I believe they should be provided either out of private funds or public funds, and I think it is a disgrace to Pennsylvania to acknowledge that because a man is dead, because a widow is poor, that the child has to be put on the altar and sacrificed.

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Mr. Alexander: How about the manual training schools?

Mr. Lovejoy: I think we shall come by and by to some kind of such schools as they are having in a number of the German provinces, where if a boy wants to be a blacksmith instead of a preacher he will have the chance to have the training from the public. The important thing is to train our boys and girls to be self-supporting, and I think we will have to come to that.

Mr. Alexander: The age limit for a working boy is 14, I believe.

Mr. Lovejoy: The limits that the National Child Labor Committee stand for are briefly this: To place a 14-year-age limit for all industrial employment. That is the ground-floor plan. When the child reaches 14 years of age that does not mean that all barriers are removed, but that when he reaches 14 years of age he is eligible to employment under certain conditions. He should not be employed more than 8 hours a day or employed at night, or in any dangerous occupation, either dangerous to life, limb or morals. He should not be employed if he is not up to 14 years of age. Our scheme is, prohibition under 14, limitation between 14 and 16, or in Ohio up to 18; no girl under 18 years can work in the fac-

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tories of Ohio. In that period of adolescence we believe there should be some protection, because I believe a boy 15 years of age needs just as delicate care as when he was younger, and thus we have a graduated system of protection. If you care for it, and will write to 105 East 28th Street, New York, I would like to send you a few of our pamphlets showing the various phases of our work and objects on this line. I will be glad to send them to you free.

Mr. Alexander: How about the child under 14 who goes to work?

Mr. Lovejoy: We have put an end to that travesty in our law. It is illegal for any child to work under 14 years, but it has been customary for children of almost any age, if they happen to be big enough, or slip by the mine inspector, to work. I cannot tell by looking at a child whether he is 13 or 14 years of age. According to your new law, you provide that instead of taking the oath of the father or mother, who wants the child to work, they must prove his age by records showing it.



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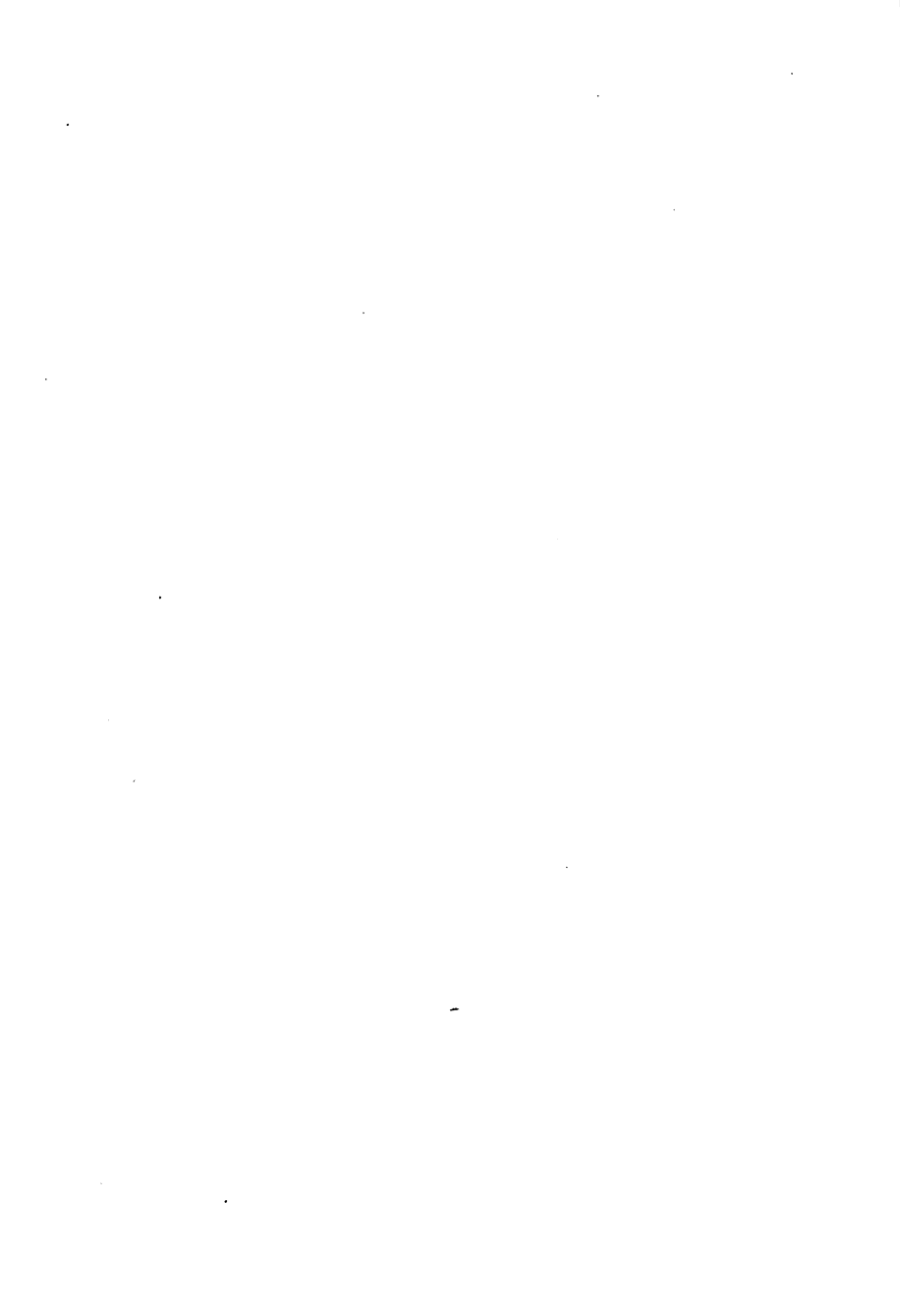
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**How Can We Promote the Boy's  
Normal Home Relationships?**

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## How Can we Promote the Boy's Normal Home Relationships?

This question touches the spot of the greatest weakness and the finest possibilities in the whole range of the boy problem: *the home*, the social group where the boy's character is initially made or ruined. Other things are important; this is all important. Other influences are mighty, but the strong splendid home is normally invincible in the making of a character. If the club or gang is evil, something is lost; if the Association is missing, or the public school defective, much is lost; if the church is weak and impotent because not virile, still more is lost; but if the *home* is wrong, the boy is lost. That is, this is the rule; but all formulas fail in Boyville, and a lost boy is simply a boy not yet found; and a splendid host are hunting for him, following the blazed trail of the Master of Men, that Saviour-Shepherd who never quits his wandering-boy quest.

We all doubtless share the faith of the hopeful boy-lover that there is some way to find and



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save every sane boy. A really incorrigible boy is abnormal, and a case for the doctor or the surgeon or the alienist, not the minister. But we shall all readily agree, and the longer we have worked with boys the more heartily we shall agree, that Professor Peabody is right in his assertion that a boys' club is at best only a substitute for the perfect home, and that practically all other agencies for boy betterment are merely supplementary to the home.

As Dr. Peabody says: "A good boy is the natural product of a good home and all the efforts of philanthropy to make boys better are consciously imperfect substitutes for the natural influences of a healthy-minded home. The great and overshadowing peril of a boy's life is not, as many suppose, his bad companions, or his bad books, or his bad habits; it is the peril of homelessness. I do not mean mere homelessness, having no bed or room which can be called his own, but that homelessness which may exist even in luxurious houses—the isolation of the boy's soul, the lack of any one to listen to him, the loss of roots to hold him to his place and make him grow. This is what drives the boy into the arms of evil, and makes the street his home and the gang his family, or else drives him in upon himself, into uncommunicated imaginings and feverish desires. It is the modern story of the man whose house was empty, and precisely because it was empty, there entered seven devils to keep him company. If there is one thing which a boy cannot bear, it is himself. He is by nature a gregarious animal, and if the group

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which nature gives him is denied, then he gives himself to any group which may solicit him. A boy, like all things in nature, abhors a vacuum, and if his home is a vacuum of lovelessness and homelessness, then he abhors his home."

Homeless boys and boyless homes both seem to be increasing. But whatever the home, or the apology for a home, back to that home we must go to learn the boy. There we may find the straightest clue to the perplexing riddle of his temperament and character, the mazy puzzle of his tastes, talents, feelings and ambitions, inherited or developed—or the lack of these. Our social and religious efforts for the boy are apt to be quite futile unless we get some co-operation from the home. And conversely the home which is at all abnormal needs our help. The topic suggests the need of such co-operation. It is surely time that all the great agencies for boy-saving get together in the closest kind of way. Aimless, independent effort is a costly waste and always a partial failure.

I think it is fair to claim, however, that the failure to co-operate has usually been due to the carelessness of parents. In the wild rush of modern living, parents have abdicated their responsibility. They have surrendered to the church, the school, the Sunday-school, the Christian As-

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sociation, the full care of the moral, religious, intellectual and social welfare of the boy. And these institutions are staggering along bravely but rather helplessly under the burden. It is hard on us, and harder on the boy. American boys are suffering from over-much institutionalizing. Just as they are now barbered and tailored and shod and doctored by outside experts—when in the homespun days all these wants were attended to at home, so also the boys are schooled and church-ed and exercised and danced, and even manually-trained, by outside agencies, to the joy and relief of lazy parents. They are glad to avoid a responsibility which they feel incapable of sharing; for often the boy knows more algebra than his mother and more religion than his father, if not more worldly wisdom than both of his parents.

But the noblest church and church-school can never furnish the boy that choicest religion of the home where the father is priest. The father was "God's *first* priest."

Thousands of conscientious fathers and mothers realize the seriousness of their boy problem and are doing their utmost to save their boys, against great odds. We shall treat our topic most intelligently if we take the time briefly to suggest some of the difficulties confronting them,

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as they face this greatest task, their duty to their boys.

1. The simple fact that they are of an older generation is a handicap. The difference in age between father and son naturally widens the gap, usually proportionately, though not always. Not merely the age but what it connotes, makes the difference; the different kind of bringing up, the different social environment, the different world-generation with all its altered customs, standards and ideals. All these things widen the gulf which must be bridged to bring father and son together in sympathy and view-point.

2. The greater difficulty is the fact that the father, in growing older, has lost his youth, or rather his youthfulness. He has forgotten how it seemed to be a boy. The interests which absorbed him in his boyhood have been submerged in the colder tides of later life. The idealism, maybe, and the hero-worship, and the noble altruism of adolescent days have been lost in the glare of life's realism. Perhaps the iconoclastic days have come, the saddest in human life. Imagination is dormant; memory is ineffective, dim and fickle; boyish dreams and youthful visions, forgotten. And the *feelings*, the surest criterion of age, are greatly changed. The finer emotions and the naïve enthusiasms, the man has lost

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forever; and, with these his lost youth. It is one of the needless tragedies of life that men thus lose their youthful joy and the zest for living, and with it the real sympathy of their own boys. What business has any boy's father a-growing old?—except in years and baldness—which don't count!

3. The father is often handicapped by his failure to understand his boy. Were his memory of his own boyhood efficient, he could interpret the boy in the light of his own boyhood, and understand his strangeness; but often the mother's intuition gets her closer to the boy's heart. Sometimes the mysteries of the boy-soul are too subtle for either of them and they frankly confess they cannot understand the boy. How often we have heard this confession of parental defeat: "Harry is such a *peculiar* boy; I can't understand him." And in the bosom of the family doubtless the queer streak is traced back to some scapegrace uncle who disgraced the family by living the simple life.

4. Not to multiply these reasons for the home-failure, I will mention just one other, a type of a number of very concrete suggestions which might be given: the failure of the parents to know where the boy spends his time. The fonder the parent, the more superficially precise the home-life, the

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more, of course, the boy reacts against propriety, and seeks the refreshing gales of the unconventional. Particularly if the domestic discipline is of the petticoat order, the young chap, fearing, like creeping paralysis, his own ingrowing effeminacy, flees to the alley where he can shed kid gloves, hide his white necktie in his pocket, and assert his manhood. He comes home finally, not in the odor of sanctity, with raiment sadly mussed and with clinched fists; but there is glee in his face and oxygen in his lungs. Mother fumes and fusses. The boy naturally lies—and soon lies naturally. No one really knows where he has spent the day. His father is too busy to go and see.

This is a very common symptom in the young boy problem. We are all familiar with it. It is an almost inevitable stage, fraught with grave danger; but it may prove to be nothing more serious than the boy's declaration of independence, the birth of his manliness, if promptly taken in hand by a tactful father, or a brave and trusted mother.

A certain wise mother, more discerning than her husband, discovered that her three small boys were slipping away from the home influence and spending much of their time elsewhere. They would do all their studying before supper, then hastily steal out for a long evening "with the

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other boys." They evaded her questions with unsatisfactory explanations. They began to grow pale and listless in appearance; did discreditable work at school and became more and more unmanageable, until the mother was in despair. One night she followed the boys, and was appalled to find them with a few selected cronies in the back of a neighboring saloon, listening to the exciting stories of a maudlin old soldier who shared with them his beer in return for their pocket-money. Prompt action and subsequent tactfulness saved the boys.

In the light of these and similar difficulties with which even conscientious parents are contending, how can boy-workers and the institutions we represent co-operate with the home? How can we promote the boy's normal home relationships? The question is well stated, for all failure in life is a failure in adjustment. Given right relations between the members of the home group, and we need not worry for the boy.

The principles involved in this vital question can only be discovered as we analyze and define the terms "the boy's normal home relationships."

1. Without question, the first essential is *recognized parental responsibility*. If the head of the household shirks, the boy must be expected to. Our first duty then as boy-workers is to re-

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load the father with the responsibility he has been shouldering on to us ever since Sunday-schools and Christian Associations and similar institutions were first invented. Busy men must learn that they cannot hire the duties of fatherhood done by proxy. If a man has brought a boy into this world, he must stand by that boy. We must not allow him to think that he can farm out to us his duty to that boy—not for \$40 a year pew rent, or \$10 sustaining membership fee! Perhaps our financial pressure has led us into temptation in the past; but we should certainly not accept his money, on even the tacit understanding that we as Christian Associations or Churches or Colleges can do the father's duty by the boy. The *in loco parentis* theory has proved a pitiable failure. We can do some things the father cannot do for the boy; but he only can do for that boy what the boys most needs. We must make him understand it, and emphasize it until his business, his club, his lodge, all will seem petty to him compared to saving his boy.

I believe profoundly that most fathers can be counted on as susceptible to this appeal. Most men are at heart idealists. Dr. Abbott is right, "It is one of the divine mysteries of man's life, that while he is always dealing with material things, struggling for them, storing them up, and



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counting himself rich or poor, according to his possessions, he is ready at any moment to hold them as dust in the balances if the *real* things he carries *in his heart* are in any peril. He will open the dikes and destroy the country he has worked for centuries to create, rather than to suffer her tyrant enemies to possess her. He will sacrifice everything he has accumulated in a lifetime for the sake of wife or child. Immersed in materialism, man is always at heart an idealist. Putting his strength into the mastery of things, he is always finding his real life in ideas, emotions, convictions." When you once get the modern boy's father to stop and think he readily responds to your appeal, and will do absolutely anything for the boy's sake. When the father reaches the point of self-sacrifice, the boy is probably safe.

2. A primary essential in normal home relationships is the mutual reverence for personality. There is a golden mean, doubtless, between the suppression of the child in the old Puritan home, where he was overwhelmed by the sense of his littleness, and the opposite fashion to-day, when occasionally the lone child in the home is made an insufferable egotist by the prominence given him (oftener her!) on all occasions, and it is quite apparent that the youngster rules the household.

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The normal relation makes the child neither the tyrant nor the abject slave, but a *person* with both rights and duties, and because a person, therefore worthy of respect. A home is not merely a barracks where the parent commands and the child obeys. This medieval conception must yield to the nobler ideal that the great purpose of the home is the sharing of life. Mutual self-giving for mutual good is the great home privilege. As the wisest interpreters of this mutual welfare, the home group, the parents deserve obedience; but only as they respect the child's personality in seeking his obedience. For among the first of children's rights is the simple human right to be treated as a person.

I suspect that here begins the trouble in many a home. A rough, unappreciative father insults his boy's self-respect. His blunt command assumes the right to dominate. He is inconsiderate. Perhaps he is unreasonable. The boy rebels; or worse, he sullenly acquiesces and outwardly obeys. But that boy's sensitive nature is deeply scarred and his pride wounded, almost irreparably. As soon as he dares, he asserts his independence of his father. Probably he quits the house forever. If the father is wise enough to discover his error before it is too late he will make atonement at any cost, to prove his respect

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for that boy's eternal soul, and regain the boy's love and comradeship.

Keenly do I recall how a father of my acquaintance roughly trampled upon the feelings of his headstrong son and treated him with brutal insolence. The boy left home, vowing never to return until he was of age. In growing bitterness of spirit, that father, whose temper was the worst I ever knew, gradually developed emotional insanity, and one night last fall, in a burst of rage—a veritable brain storm—drowned himself in the river. Then the boy came home to his mother. The attempt to force, to drive, to coerce, to compel a boy's obedience against his judgment and his will, is to ruin the peace of the home and make a ghastly chasm between father and son. To reverence the boy's person by treating him considerately and consulting him when his opinion is of the slightest value and taking him into the family councils whenever possible, is to teach him self-respect—a boy's moral capital—and the worth of his own growing manhood. Most boys will live up to your estimate of them. Treat them contemptuously, they become contemptible. Trust them and they become trustworthy. Recognize their growing manliness and you multiply it.

One great corollary of this important rule is this: How else can a father teach his boy to

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reverence his own person than by treating him with respect, because he is a person. Thus are self-respecting boys developed. And only self-respecting boys make respectable citizens.

3. Next to mutual respect comes mutual understanding and sympathy between father and son. This means the boy and his father must get acquainted, when often they are strangers.

There is a pathos in the very architecture of the old Nantucket mansions. On the roof you still may see the little fence-enclosed outlook where the women and the children used to watch for the signs of returning sail, far out to sea, back in the rigorous days of the old whaling industry, when a man would be absent from home for a three years' voyage, and would often on his return find a child missing, or perchance a wife; and sometimes a new baby, old enough to talk with him. In these days of industrial strain and suburban city life, thousands of fathers seldom see their infant children except when they are asleep. Too frequently the habit is continued through the years, and the rearing of the boys is left to the women and older children.

There's a handwriting on the wall for such a father. Whatever be the reason for his unfatherly neglect, if he does not take the trouble to get acquainted with his boy, he must not be

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surprised to find some day that that boy cares little for him; that he appreciates him merely for what he is worth to him in food and clothing. The home is for the sharing of life; that father has been a parental bankrupt, compromising in niggardly fashion, merely on food and raiment and a place for shelter. Professor Coe says very truly, "If a choice must be made between living with one's children and any competing interest, whether the increase of wealth, social enjoyments, even philanthropic and religious activities, there should be no hesitation in choosing in favor of one's own children."

Because so many fathers prefer business or selfish pleasure to the comradeship of the boy at home, many a boy's life is blighted. On the other hand, many a boy has found at home the best chum a boy could have in the person of his father, and together they think and plan and frolic and chum, sharing each other's life. Thus the father learns the secret of perennial youth and lives again in the struggles of his boy. And the little chap, sharing his deepest confidences with the father-chum, learns the secret of life's most sacred messages and grows strong in a holy comradeship. You may bank on such a boy. Let him loose in the street, the gang won't hurt him. Send him to the public school; home he

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comes unscathed, for his father is his confidant, his trusted adviser, with whom he shares unre- servedly all the day's experiences. That boy is immune. He is safe; let the world, the flesh and the devil do their worst.

Though this ideal is rarely discovered in its completeness, rapidly, I believe, American fathers are waking up to see that they must chum with their boys, whatever be the cost. They look to us to help them. Why, the Big Brother Movement alone has done much to open the eyes of fathers to this fact, that they have been shirking. Every father knows that the natural Big Brother to every boy is his own father, and it shames him into decency to see another man, for the boy's sake, offering to fill his vacant place.

Yet the father is often unable to understand the boy. He has the right disposition; desires to help the boy and do the right thing by him; but he is untrained, and handicapped in various ways, such as I have previously mentioned. Here the trained boy-worker can surely help the father.

Parenthood is a profession; perhaps the noblest profession. It is a life-calling. It is a fine art; and it is based upon a genuine science. There is therefore a psychology of fatherhood, and the rudiments of it every boy's father should know. We are coming to recognize that there is a psy-

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chology of every profession. There is evidently a psychological basis for success in public speaking. There is a psychology of the ministry; also of the law. There is, of course, a psychology of teaching; we call it pedagogy. There is a new name for the psychology of the physician, the awkward name psychotherapy. There is a very shrewd psychology underlying mercantile success—as taught, for instance, by the Chicago Sheldon School for Expert Salesmanship. I believe psychology has a large contribution to make also to the profession of fatherhood.

This is merely saying that trained boy-workers who have become familiar with the literature on adolescence should share this technical wisdom with the fathers, as well as practising it on the boys. It may seem a chimerical notion, but just so soon as we succeed in arousing the fathers to see that the whole crux of this boy problem is in their hands, and get them where they see they have got to face it like men and shoulder the responsibility, then they will be willing to come to the boy experts like yourselves for advice and direction.

There is much that you can teach them which will help them to understand their own boys and the special treatment they need. We examine the boy's body and prescribe certain physical ex-

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ercises to overcome his abnormalities. Why should he not also be given psychic tests which would determine his mental and temperamental deficiencies? A large proportion of the criminals of this country are simply young men of abnormal mental development. Criminology is social pathology and it goes back to individual pathology. I am confident that sensible psychic treatment, with perhaps some simple surgical treatment, early in life, might have overcome or corrected much of this abnormality and developed well-balanced minds and good citizens. Whether or not brain surgery for kleptomania, insanity, alcoholism, etc., ever becomes safe, all reasonable precautions in boyhood should be taken to secure correct and normal brain development. The great city school systems are already recognizing this need.

But, to avoid debatable ground, and to give my suggestions in merest outline, I suggest that earnest parents of reasonable intelligence can be taught to discover when the boy is defective in his observation, his imagination or his memory, and how to treat such defects. They can learn to observe how his mind works, whether he is a visualizer or an audile, or motor-minded, etc., and the clue will help them to understand him and how to help him. They can be taught how to de-



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velop his judgment in different fields to make him well-balanced, and to help him to think for himself and form reasonable conclusions. If the boy is an emotional fellow, volatile, unreliable, or subject to fits of anger, then the father should be taught how to overcome these tendencies. Conversely, if the boy is phlegmatic and passive, the father should learn the secret of arousing his enthusiasm and stirring his feelings of loyalty and patriotism and sympathy. He should be encouraged to lead the boy out of the egoism and selfishness inevitable in childhood, into the normal altruism and kind-heartedness of youth, and on to the final ideals and nobler visions and deeper sympathies of later adolescence. If the boy is too matter-of-fact and commonplace, and his sense of the beautiful deficient, it should be stimulated, to enrich his own soul and develop his future happiness. Most boys will find their way to this through love of nature and appreciation of her beauties. The best art greatly helps, and the removal of abominations in the form of crude pictures in the homes is always a kindness to the children.

But it is in the field of *will* that the boy needs most attention psychologically. The enigma of misunderstood boyhood is often solved by careful study of the contrasting types of children, the

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impulsive child with the precipitate will and the backward child with the obstructed will. When once a father can locate his boy under one or the other, and thoroughly study the type, he may understand why the boy acts so queerly, and discover the special treatment he needs to make him normal. Time forbids me to develop this interesting contrast.

The father needs to know something of the power of suggestion; though if he is shrewd and tactful he has intuitively found his way to the secret of this powerful agency. Certainly he must know the awful and the splendid possibilities of the law of habit, the most important of moral subjects. The father should be taught the different kinds of habitual decisions, to discover how he may pigeon-hole his boy's ordinary choices and how to help him to develop that nobility of character which comes in its fulness not from emotion, or impulse, but from the regal function of conscious choice. Is the boy's will naturally reasonable, drifting, reckless, convertible or strenuous? The wise father will discover and profit by his discovery in the guidance and particularly the religious training of his boy.

And lastly, the father should be encouraged to discover and arouse the boy's native *interests*, the secret springs of his enthusiasms and his

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truest ambitions. When these are identified, the formula is discovered by which all the boy's life-problems can be worked out with ease and satisfaction; all needless factors eliminated, the surds rationalized, fractions reduced to a common denominator and the unknown quantities in his personal equation reduced to their life values. The boy's interests, his immediate interests, and his ultimate profound interests, his life standards and holiest ambitions—by all means let his father discover these and help his boy develop and secure them, and lead him to consecrate them in the true chivalry of Christian knighthood, seeking life's holy quest of worth-while service in the Christ's name.

4. When we have helped the father to understand the boy, and particularly the boy's life interests, the next thing is to help him *keep the boy busy*. A large element in normal home relationships is mutual helpfulness, with everybody busy. The normal home is a character garden—not a girl-factory, nor a boy-foundry, but a garden where character grows. It can grow only in an atmosphere of happy contentment. The normal home is a place where the boy likes to be. It must therefore be made attractive and reasonably boy-like. Here again countless homes fail; and here boy-workers, experts in boy-lore, can greatly help

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the home. I know a so-called home where the nine boys have always been allowed the freedom of the kitchen, dining-room, and wood-shed! One by one they are about all going to the devil.

One family, not wealthy, either, fitted up a gymnasium in the attic to keep the boys at home—and went without new parlor furniture. What eminent good sense! Many wise parents introduced dark-rooms for photography, “stink-rooms” for chemistry, work-rooms for carpentry, bug-rooms for natural history, even mushroom farms in the cellar, and so on through the whole fad chapter, and it all works splendidly. The boy likes his home, stays at home, and brings his friends home. What if accidents do happen! One boy of my acquaintance blew out the kitchen window with his home-made gunpowder, and located a new sort of torpedo on the sore-spot of the force pump, just when the servant-girl was ready to be frightened nearly to hysterics; and electrified all the door-knobs that happened to be metal and shocked his father into mysterious chuckles and affectionate near-profanity! Never mind. Nobody cared. It saved the boy. Explosions were less harmful than drunks, and a broken window was more easily mended than a ruined boy. The same boy soon made his own telescope, a big one, too, and was the first to discover the ar-

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rival of the sun-spots and informed the city of 40,000 people all about them, in an original article in the local paper. Keep your eye on boys like that, by and by.

Happy the home that can discover the boy's interests and keep him busy and contented at home. Particularly happy the home where the boys can share the home responsibilities and duties. In modern flat life, of course, this is extremely difficult and much is lost thereby. Doing things together in the household with mutual concessions and burden bearing, is a mighty binder together of hearts. As Professor Starbuck says: "It is the rule, not only outside the home but within it, that the strongest attachments spring up and happiness abounds, when people are losing themselves in a common task. When people have honestly worked together, nothing can separate them." The stronger this community of interest is felt, in common toil or even hardship and suffering, the stronger the home ties. Some people suggest a common purse in this true home-commune, with a ledger account with each member of the household; the payment of the children for special services, with the assignment of regular tasks. This leads up to my last suggestion:

5. The normal home relationship is one in

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which is clearly made the beginning of social adjustment, which is the great underlying problem of all our modern life. Charity is not the only thing that should begin at home. Everything else that is good should begin there in the little community group which is the microcosm of society at large. Surely here must be acquired the "fine art of getting along with people," and this social adjustment practise will, of course, be most effective and thorough in a large family with normal relationships. Herein is the special advantage of such a home. Psychologists are urging the adoption of children in homes where nature gives but one or two, in order to do justice to those one or two. Surely to learn to be a comrade, a socius, a partner, an associate, is one of the important lessons which the boy should learn in the normal home, that he may early plan and prepare for a useful life. This doing things together at home is fine training for the greater teamwork of citizenship.

It is almost petty to suggest that our Association and other boy-workers may do much to develop in the homes this teamwork, to get the boy and his father on the common level by working at both and bringing them together. Fathers, as such, must be more thoroughly taken into our confidence, and made to feel that our business is

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to help them get on with the boy and make a man of him.

Judge Lindsey's new law penalizing the "Contributory Delinquency of Parents" is a revolutionary, but most salutary thing. I predict that it is the beginning of a movement that will become widespread and result in arousing fathers and mothers from their criminal negligence regarding the moral, religious, and social welfare of their children.

The special religious phase of this question is yet to be developed, but my paper would surely be incomplete without it. No home relationships will be felt to be quite normal if the religious life is given no place therein. And here Association men may, of course, greatly help the home. Dr. Bosworth, whom all Association men reverence and honor, told me only last week, "I believe we are on the eve of a great revival of family worship; not the old type, perhaps, formal and perfunctory, but simple, brief, frank and natural. It's a great thing for children to hear their father pray." The recent men's movements in the great churches of the country seem to justify this prophecy. We should hail it with eager welcome and encourage it with all our power. The intelligent direction and stimulation of the habit of family worship on the part of men's organizations

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would greatly help. Let us not return to the formal custom of the past, when a dreary ten minutes were spent on the floor; every member of the household turning his back to all the rest while father or a pious aunt droned out the monotony of cant phrases which had outlived the feelings that first prompted them. Not this; it is gone forever. But the religion which is not a separate compartment in life, but interfused in life, a holy sentiment, which rises to expression at different times and in different ways; at the breakfast table, often just before the meal, while all repeat a Psalm together, or a few words from the great Master; at other times after the more leisurely evening meal, when the burden of the day's work is laid aside and we gather together in thankfulness for the Father's blessing. Often, best a little later, when the children are about to go to bed; the sacred hour in so many homes, when all are drawn most closely to each other after the frolic on the divan or the eager listening in the big arm chair to the wonder story or the Gospel love story. Naturally and simply then come the few words from the father-priest, raised in gratitude to the unseen member of the home, whose Christ love must never be forgotten.

Were I to reiterate any single point, as in need of especial emphasis, it would be the treatment



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of parenthood as a profession, requiring skill and training, for which the new psychology has a large contribution to make, and in which the trained boy-worker may be of profoundest service, and through which intelligent co-operation we may reasonably expect large results in years to come. The American boy that shall be, must be, and by the grace of God will be, a cleaner, stronger, happier boy and a more symmetrically developed man, a more efficient Christian citizen, than are we, the generation of his fathers.

It is this typical American boy of the future, yes, even of the present, in many a home, thank God, of whom Edwin Markham sings, and to whom he is appealing in his stanza "To Young America:"

"In spite of the stares of the wise and the world's  
derision,  
Dare travel the star-blazed road, dare follow the  
Vision.  
It breaks as a hush on the soul, in the wonder of  
Youth,  
And the lyrical dream of the boy is the kingly Truth.  
The world is a vapor, and only the Vision is real;  
Yes, nothing can hold against hell but the winged  
Ideal."

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**An Ideal Standard for American  
School Life**

**David R. Porter  
New York**

**International Y. M. C. A. Secretary for  
Preparatory and High Schools**

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## **An Ideal Standard for American School Life**

I am going to say at once what I consider an ideal standard to be. An ideal standard for school life is: first, to teach its students *to know*; second, to teach them *to do*; and third, to teach them *to be*. That is all that I shall say this evening; but if your mind is anything like mine after that has been said your thought will go out to the schools you know best, and also to the whole educational system of our country, and you will be asking yourself how far does our present educational system teach boys to know, to do, and to be. If you draw the conclusions I have drawn, after a very careful study, you will see that according to these three great tests of efficiency our schools satisfactorily meet only one, and that is the first one.

The school ought to teach boys how to gain a large amount of knowledge. Second, it ought to teach boys to translate that knowledge into action, and deeper and more fundamental than all that, it ought to base this action and base this knowledge upon a character that shall have been

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founded chiefly, perhaps, in connection with the school system.

We have been talking about the home and the Sunday-school primarily. Very little has been said heretofore about our great American school system, but after all that undercuts every other phase of the boy problem. Most boys, of course, have homes of some kind. Comparatively few of them are touched by the church and the Sunday-school, at least, touched deeply. But almost all boys are some time or other in touch with our great public school system, and so every last one of us ought to be intensely interested in getting an ideal standard of school life.

I want to take up these heads one by one. The first is: To what extent does our school system teach boys *to know*? Huxley once said: The business of educational administration is to provide a ladder reaching from the gutter to the university along which every child should have a chance to travel just so far as he may see fit to go. Those of you who have not gone deeply into this problem of education may not realize that no other country, either now or at any time in the past, has come so near realizing this ideal as the United States. Take Germany, for instance, with her gymnasiums, or Great Britain, with her grammar schools, and you have nothing

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at all that will compare with the absolute free system of education which we have here. In most of these foreign schools, if not in all of them, there is some barrier, such as tuition fee, or social discrimination, that makes it impossible for the average boy to climb very far on this ladder; in fact, in a large number of cases it is even impossible for him to start up the ladder at all. In Germany, for instance, only 7 percent of the boys have been able to begin this elementary system of education on account of this tuition fee. In America not only is it possible, but boys are actually encouraged not only to begin their school days, but to pursue them at least as far as the graduation from the high school, and now even to pursue it to the end of the University course.

The marvelous growth of a free educational system is a new thing in the history of the world. We ought to think more about what it may mean. My work in the high school, as I travel about, impresses me time and again how few people realize what the high school system means in this country of ours. I remember in one city where a few years ago there was only one high school there are now four, and one of these, the technical high school, is comparatively new. Last year they decided to build a large addition, and next autumn when that addition is opened,

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it will be too small by 250 seats to accommodate the boys who already desire to enter.

We are very proud in America of this open door, this free ladder in our educational system. We are proud of it very much the same as some people are proud of our national art. We may not know much about it, but we like to boast of it. We sometimes talk about our educational system because it is the largest and the freest, but without always asking whether it is really artistic. In the same spirit the promoters of a recent exhibition in Chicago advertised "The largest canvas ever painted." We know that we are on the way, but we are not quite sure where we are going. We know that the things we do teach in our American schools are usually taught well, so I shall leave that side of the subject.

When we come to the second fundamental purpose of the school, to teach students *to do*, I must confess that I don't see that it is meeting this test very successfully. It is shown perhaps best of all by the large number of students who are leaving school. It is almost a startling fact to know that of our tremendous high school enrolment of about 960,000 students, over 43 percent of that enrolment is in the freshman class, 27 percent in the sophomore class, 18 per-

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cent in the junior class, and only 12 percent in the senior class, showing that somehow, after the boys get into the high schools, they very soon get sick of the job and want to get out. In other words, as soon as students get old enough to think for themselves they see our schools are not teaching them really to do things. Part of this is being overcome by the introduction of technical schools and commercial schools. Sometimes I am almost afraid that the tendency toward a rapid introduction of these practical schools will be disastrous, because they will come so fast that the more spiritual side of education, like the studies of classics and history and literature, will be done away with so suddenly it will be almost a revolution. I don't believe in revolutions, but I would rather see a revolution than have our schools go on as so many of them do now. In many sections we are simply teaching boys to know things without teaching them to do things. At present our educational system is no better adapted to send boys out in life than would be the educational system of China. I firmly believe that, and I hope that we will be wise enough to copy China in abandoning certain things when we find out they do not fit the needs of the day. A high school ought to prepare boys not only for college but for life.



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But even if our educational system teaches boys to do things in life, that alone would not fill the need and the demand of an ideal education, which also must teach people *to live*. We have but to count up the number of college men, for instance, in the jails—it is not difficult to do, although there are a good many—and in our asylums; the number of college men who last year applied for chances to sleep in cheap lodging houses in the lower side of New York, to find that the man has to have something else besides knowledge, even if it is practical knowledge, to save his life. A short time ago a woman was serving tea on Fifth Avenue, and in the middle of this solemn ceremony she was greatly shocked when her six-year-old son came into the room, holding by the tail an old dead cat. “Mamma,” he said, “here is a perfectly good cat that I found thrown away in the ash barrel.” And it was a good cat; it had feet and head and a tail and fur on it. There was only one trouble with the cat; it did not have any life in it. I am more and more impressed that we are turning out of our educational system, grinding them out by thousands, boys who are perfectly well educated; they know things, many of them can do things; the only trouble with them is that they have not any *life*—I mean, spiritual

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instruction. That alone will send men out to win in their fight for self-control, or send them out to help other people in the great fight of life. So that brings me to the last phase of this subject, whether or not our schools are teaching boys *to be*. That is, whether down deep below the surface of life our schools are penetrating into the depths of personality, where a rational will can be trained, where conscience may be moved and where decisions are made; that and that alone is the final test of whether a school is living up to the ideal standard. Most of us must agree that our great American schools are lamentably failing in this respect.

We hear a great deal about our preparatory schools. We use that word preparatory as if it meant preparatory for college only. The time must come, I believe, although in many cases it seems very far distant, when the preparatory school will not only be preparatory for college, but also for life. I say without hesitation that our schools are not sending out large numbers of fellows properly equipped for life, although they are succeeding remarkably well in preparing them for college.

When I say our schools are not turning out men and boys for real work in life, I am not attacking the teachers in our schools. Without

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any question, there are many very good teachers, and without doubt most of our teachers are morally strong and live as near right as they can, but we must depend almost wholly upon the indirect influence of these teachers. But, unfortunately, a large proportion of the teachers are women. Here we face the same problem which Sunday-school leaders face, and there is probably no larger a proportion of male teachers in the public schools of the country than there is in the Sunday-schools. But because we are getting a lot of women in our schools to teach, it is no reflection on the virility of teaching, for as I look upon both the men and women teachers in the high schools, I am inclined to say the women in the schools are more manly than the men. For the fact that the person sitting in the teacher's desk wears man's clothes is no sign that we are introducing the element of masculinity in our high school system. What we need is not more men, but more *man*.

Our own localities prove to us that boys are coming out of our public schools without that strong character without which no education is complete. The boys who are going up to our colleges prove it—men who in the freshman year are guilty of grave moral lapses prove that somehow our schools are not turning out boys strong

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enough in character to go through college. It seems to me that very much of our educational system falls flat because we do not feed the heart of the boys. Character is the fundamental purpose of the school, and, practically, it is made the secondary purpose in most schools.

I want to go on and briefly state what I think is going to be done, or what can be done, and what some of us can help to do to bring about in our educational system an ideal school life. I want to say, in the first place, that one of the developments must be that of *training a rational will*. Altogether too many of our boys are just drifting through their school life, following the crowd; doing "the thing." I think there has never been a time in the history of our country at least when there was so little coming down to bedrock principles in treating boys in our schools as there is at the present time. A short time ago I read a book by President Hyde, of Bowdoin College, in which the problem of evolution was discussed, and the fact is noted that so many men like to say as an excuse for their faults that they are descended from lions and tigers, but it seemed to the author that there are many more who are descended from oysters and clams. Somehow or other we are turning out of our educational system a large number of boys

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without any backbone, without training their wills during their school days. They do not get a conviction to send them out to live a positive life, and the writer of this book goes on to make a further statement that actually more harm is done by negative lives than by positively bad lives. More harm is done by the hundred boys who will listen to a smutty story than by the one boy who will tell such a story. For every man who will attack a man on the street and take his money away there are a hundred business men who will take advantage of an unjust deal in some silent way that does not attract attention. I imagine of the young men in a community there are a hundred who will lead a girl to ruin under the cover of affection where one man would come out in the open and attack a woman. I suppose there are a hundred men who would quietly ruin the reputation of somebody else by gossip where one man would publicly denounce such a one and ruin his reputation in that way. I believe there is more harm done by persons living negative lives than by persons who come out in the open and live vicious lives.

This is the first indictment I have against our schools, that they are developing hundreds of boys who have not backbone enough to be either positively good or bad. The boy who does not

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practise physically will have flabby muscles, and the boy who does not train his will has a flabby will. There are too few opportunities in the school life of America now for a boy to train his will.

The next thing I want to say is that this ideal school life ought to result in the *training of boys in moral and religious initiative*. A short time ago I was talking with the head of one of the greatest schools in this country, and he said to me that he had reached the conclusion that the greatest failing in his school life was that somehow boys were graduated without getting any idea of taking aggressive leadership in religious work. Many of the graduates of that school go to the great universities. They lead in social life and educational life and athletic life, but almost none of them take any interest in the religious and moral life among the undergraduates, which means that during their school days they are not trained in religious initiative, and so during their college days they do not take any religious initiative either. The colleges pass down educational demands, and everybody in the school has to work according to the prescribed pattern. There is no chance or time for the teacher or the boy to work out anything that may help prepare for life. I think of one school that has a reputation

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of giving boys a good preparation for college, but also, unfortunately, a reputation for loose morals. But when I think over the stalwart leaders in the moral life of our country today among the younger generation, I can put my finger on several who somehow or other have been trained in that school where it is so exceedingly difficult for any fellow to be a Christian. On the other hand, take a place like Girard College, where there seems to be so little opportunity for any boy to develop initiative at all. He goes from one room to another only by written permission. If he is given a block of wood he has to cut it out in just the shape the master says he must. There is no chance for the development of the initiative. And that, to a certain degree, is one of the difficulties of our school system now. It is more lamentable because so many leaders come from our high schools. According to the Dictionary of National Biography, recently published, containing about 15,000 names, about 40 percent of those names were graduates of our high schools. These men are leaders in our national life. While only 1 percent of our population finish high school and go on to college, yet from this 1 percent come 40 percent of the leaders in our national life. What does this mean? If we don't train our

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high school boys in taking the initiative in moral and religious things, it means in years to come we are going to have a condition of society more needy than it is at the present time. If they grow to be moral leaders in the school and college world, they will be leaders in the churches in years to come. So all of us must put special emphasis upon winning the boys during their school days. We ought to train the boys in their school days to take the initiative in moral and religious activity.

There ought to be in the school system *definite moral instruction*. I shall not take the time now to speak of the moral conditions in our high schools, but simply to say that it is patent to any investigator that the moral standard in many high schools is considerably lower than in the community at large, and it is not to be wondered at if we examine the situation. Many forms of vice are found in our high schools. Boys now in high schools are putting the spiritual side of life in a very low place. According to an investigation that has recently been carried on by the Commission of Employed Officers of the Young Men's Christian Association, it was discovered that a surprisingly large number of boys in our high schools are taking up as a life work things like engineering. It simply shows that boys



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at the present time are looking ahead to things of that kind as life work, whereas the number which is looking to the ministry and teaching is almost negligible. Few boys are now looking ahead to bringing back the spiritual ideals for which our country must stand, and it is a natural consequence of not teaching spiritual ideals in our school system.

Another feature of the ideal school life will be to give *opportunity for social development* in our school system. One of the most pathetic things I have seen during the last few years has been the great effort all over our country to attack and demolish the one social organization that seems to have grown among our high school boys—the high school fraternity. I don't want to be misunderstood on this subject, for I hold no brief for fraternities as they are usually conducted. But it is a sign of manhood to want to get together in groups. You may do away with the fraternity, but you cannot do away with the desire for boys of the adolescent period to get together in groups, and one thing we need in our educational system is some kind of an opportunity given to high school boys to meet in social groups under the proper conditions. No legislation and no recommendations of teachers' associations will ever do away with the God-

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given desire of the high school boys to form cliques and gangs. Therefore we should not try to suppress high school fraternities as such, for if you suppress a bad fraternity there is still left a bad gang. These groups of congenial spirits must not be suppressed but purified. There are two standards without which no group of boys is safe. The first test is that it shall have a *dominant altruistic purpose*. A fraternity means a brotherhood; brotherhood means to help other people, and the *real* high school fraternity cannot be an exclusive group. Second, give it *capable adult supervision*. Under these two conditions the high school fraternity may be used as one of the greatest influences in extending the work of the Kingdom of God in the school.

Lastly, this ideal school will recommend *supplemental religious instruction*. I said supplemental religious instruction because the ideal school of the United States never can have direct religious instruction. Those of you who have studied the organization of our democratic government and the law in most states, understand that religious instruction cannot be given in connection with our schools. I cannot take time to argue that point; I suppose most of you understand it, and I hope most of you agree with me that it is best that religious instruction should

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not be given in the school; but notwithstanding that we ought to face this fact, that no other country in the civilized world has ever before banished religious training from its public schools. We have to face that as a fact, that the boys do not get religious instruction in the school, and we have to ask, where will they get it? We must look for some supplementary agency for religious instruction. Those agencies may be the church, the home, and in this connection I must add the Young Men's Christian Association. Most of us have found that the Sunday-school is not touching these boys to a large extent. Most of us also know that the home has never been as impotent as it is at present. So we must ask that some other organization shall co-operate with these agencies and bring in this religious instruction which the schools cannot give.

And now I am coming to the main point of this paper, and to the center of the whole problem. *Compulsory* religious instruction cannot be given in the United States. Therefore, *voluntary* religious instruction must be given. And I want to say that I believe one of the greatest national opportunities the Young Men's Christian Association has ever met will be as it steps forward into this tremendous field to give this voluntary

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moral and religious instruction which the schools cannot give and which the churches do not give.

Just in closing, I want to speak of two or three ways in which this opportunity for voluntary religious instruction is going to affect the Young Men's Christian Association if it accepts the opportunity. In the first place, it is going to mean that the Young Men's Christian Association has got to have a better staff of secretaries to deal with this work. They must be better men socially. The boys in the junior and senior classes in our high schools are not the type of fellows that have been in our constituency in a large number of places in times past. It simply means that some secretaries have not been the type of men who are capable of dealing with these fellows. We should have a better type of secretaries intellectually. There is a period of intellectual doubt that always comes to boys in the high school age, doubts that many men who have not thought for themselves cannot answer. We have to have men who can do this. If I had time I would like to tell you questions I have been asked by high school boys. They really raised some fundamental questions of Christianity, simply because they were forced on them by the remarkable development of our high school curriculum, and we cannot have small men in

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our Associations to do this work. They must be big men, and they can render a real contribution to our educational system. I prophesy that the time is coming when in our larger cities there are going to be special Young Men's Christian Association secretaries and buildings set aside specially for high school work.

Second, the work is not going to be limited to those who use the privileges of the gymnasium. Very often the boys who care to use the gymnasium are only one-tenth of the high school population, and those who are least interested in Christian work. We have to grapple with the problem as a whole, and so we shall have to work among those who do not come down to our gymnasiums.

### DISCUSSION.

Mr. Green: Would the reading of the Bible in the high schools be considered giving religious instruction?

Mr. Porter: That seems to be more or less a legal question at the present time. In some states it is possible, and in some it is not possible. I believe the time will come when it will be done, but chiefly as literary instruction. Of course, that will not meet the difficulty, but it is a step in the right direction. At the present time the

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movement seems to be away from reading the Bible at all.

Mr. Green: I would like to know on what ground you base your argument that the church is not furnishing the religious education of which you spoke.

Mr. Porter: Of course, I think what the church is doing it is usually doing very well. But we found from actual investigation, under the commission to which I referred, which covers the whole of North America, that a very large proportion of the older high school fellows are not touched by the church vitally. Of course, there are some in churches, but the large proportion are outside, and so it seems there must be some central organization which will grapple the problem as a whole. I expect to see the time when in a city like this there will be high school Bible groups in twenty churches around this city enrolled by the Association. Probably once a month the whole crowd will come together for some union meeting. Of course, this work must be done by the church in the end, and the Association must be only the servant of the church.

Mr. Carleton: Do I understand one-tenth of the members of the high schools are members of the Young Men's Christian Association?

Mr. Porter: I think I said in the average

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high school not over one-tenth are in the Association membership.

Mr. Carleton: Is the membership of the Young Men's Christian Association anything like one-tenth of the high schools?

Mr. Porter: In many places it is three-fourths of the total high school population; in many places it is one-thirtieth. That was just a rough estimate.

Mr. Goodman: What do you mean by the high school not training the will?

Mr. Porter: My idea was that in a way the high school is a social unit; also the city is a social unit. The fellow who learns to train his will for unselfishness in the high school will have trained his will to live unselfishly in the larger social unit, which is the city and country.

Mr. Goodman: Do you simply have religious work as the idea of training the will?

Mr. Porter: No, sir; I think there are other ways of training the will.

Mr. Goodman: I think you said religious.

Mr. Porter: I did not intend to confine it thus. I think football, for example, is one of the best ways for training the will.

Mr. Goodman: So do I.

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**The Obligation of the Young Men's  
Christian Association to  
the Boyhood of the  
Community**

**E. B. Buckalew  
Harrisburg**

**State Secretary, Pennsylvania Y.M.C.A.**

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## **The Obligation of the Young Men's Christian Association to the Boyhood of the Community**

The chief reason why the Association has an obligation to the boys of the community is that its original fundamental purpose requires it. The Young Men's Christian Association has reached the point where its work must undergo whatever readjustment may be required in order that it may meet the needs of the young man at an earlier period of his life than has been the traditional policy. The work for young manhood must begin at the time when young manhood begins. It is puerile to attempt to argue against the facts of physiology, psychology, and common sense. When we know that the profound physiological change in a boy which marks his emergence from childhood to the beginning of manhood is attended by changes in *mental* attitude and aptitude which create the period of greatest moral and spiritual susceptibility of his entire life; when we take into account the fact that these are the most plastic years of his career, when he is most in-

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fluenced by his environment, his training, and the ideals set before him; when we add the tremendous fact that during this period his life-shaping choices are made,—when we know these things, it is certainly clear that the Young Men's Christian Association is under the greatest possible obligation to relate itself in the most vital manner possible to this character determining period.

The Association's obligation to the boyhood of the community should lead it to provide capable leadership. Please observe not only the noun but the adjective. A General Secretary is employed by nearly all of our Associations, and a great many of them also have Physical Directors. When such Associations do a Boys' Work, the leadership of it is usually divided between these two officers. There are undoubtedly many Associations in the smaller fields where it is impracticable to employ more than these two men. I believe the time has arrived when it should be required of the men looking forward to these important positions that they shall not only be spiritually minded, possess executive talent, the faculty for financial management and Bible teaching, but also that they shall be specially trained in the principles and methods of modern boys' work, so as to be effective in discovering and training lead-

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ers of boys. Strict honesty would compel the confession that in too many Associations the boys' work has a place because it affords a supplemental source of financial income, rather than because of any real service the Association endeavors to render to the boy. Two or three gymnasium classes a week at certain hours is often the limit of the work accomplished among them. Sometimes there is added a huge bluff at having a boys' Bible class, and in other instances a sickly attempt at a boys' meeting. But, for the most part, the attitude of the management is to protect the so-called senior membership from the annoyance of the "kids." The proper training of the General Secretary and the Physical Director of these Associations in smaller places would produce intelligent work calculated to produce real results, notwithstanding the limitations of inadequate equipment and the omission of many desirable phases of effort. It is the writer's conviction that it is the duty of every Secretary and Physical Director in fields where a regular Boys' Work Secretary cannot be employed, to begin immediately the most earnest effort to fit themselves to deal intelligently with the boys and their leaders. It is believed, however, that in many fields where regular Boys' Work Secretaries are not now employed, they *could* be employed. The best

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results cannot be obtained without the service of such an expert worker giving his time to this very important work. In fields where a regular Boys' Work Secretary can be maintained it is absolutely a primary step in the Association's attempt to meet its obligation to the boyhood of the community to provide capable leadership. The Secretary of such an Association, if the work is properly planned, has too many important concerns in the general management to give the special attention to these younger young men that the situation demands. The Physical Director, likewise, while a most important ally of the Boys' Worker, is tied down to the building by a schedule of regular classes, which renders it practically impossible for him to give the leadership for the boys' work that is required.

With a proper conception of the Association's Obligation to the Boyhood of the Community as an integral part of the Association's field, and with capable leadership, it would appear that the next step would be a complete study of the boyhood of the community. How many Association officers and Directors really know the facts concerning the boys themselves? The cares and concerns of adult life come so rapidly and so absorbingly, the changes in our lives move so swiftly, that it is difficult for us to recall the viewpoints of

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the boy. There is not one of us but remembers instances when we were outrageously misunderstood and misjudged during our boyhood. Are we making any effort to get back to a proper understanding of the boy himself, the way he feels, the way he looks at things? Has not experience wrought more or less of cynicism into our make-up, whereas one after another the chapters of life evolve in absolute newness and freshness to the boy, conveying new impressions to his mind and awakening the impulses that are dormant in his nature? Do we appreciate these things? Is it not a first point in our obligation that we should study boy life, boy tastes, boy impulses, boy desires, boy ideals; second, how many officers and directors of associations are familiar with the conditions surrounding the boy life of the community? Have we taken time enough from the mad rush after dollars to discover the places and the atmosphere in which the boy plays? Are we familiar with the conditions of home life in the various sections of our cities? Do we know the conditions under which the employed boy works? Do we know anything about the juvenile delinquents of our city? How many boys have been arrested, and for what cause? Have we made any study of the boys in the Sunday-schools to learn how many attend?

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Whether they lose interest at a certain age and drop out? We have general impressions about all these things, no doubt, but do we know facts? It is without question the obligation of the Association to thus study and know the facts concerning the boyhood of the community.

The Association, of course, must not assume to be the one supreme factor in a community's life touching the boyhood, for there are other tremendous agencies nearer the boy than the Association. These are the home, the church (including the Sunday-school), and the day-school. It is therefore the Association's obligation to the boyhood of the community to co-operate with these fundamental agencies at work with the boys of the community, and the Association may not only co-operate with them, but may be a very large factor in co-ordinating the work that these various agencies may do in behalf of boys. The Association's largest service in all spheres of its work is doubtless a supplemental service. This is the thing which makes the Association a positively unique movement in the community. It is the only organization which, having normal relations with all other instrumentalities for the uplift of young men, may be most vital in relating them to one another and producing from the whole a unified movement toward better things.

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This has been admirably illustrated in the Institute which is just drawing to a close. Here the various phases of work for boys done by all kinds of organizations, in all sorts of ways, have all been brought to the front and unified in the one purpose of serving the boy. What has been done in this Institute for the Associations of the state, can, in principle, with proper adaptation to local needs, be done in a single community, not in conferences of two or three days, but in a work throughout the year. If the pastors should learn that the Young Men's Christian Association is sincerely seeking to train Bible class teachers to lead classes of boys in the Sunday-school, it will probably warm the cockles of their hearts toward the Young Men's Christian Association as much as anything has ever done. If the citizens of a community discover that the Young Men's Christian Association is intelligently and earnestly developing sentiment in favor of public playgrounds so located as to serve the most needy sections of the community, it will probably awaken the business men of a community to the fact that the Association is a practical factor in the life of the community more valuable than they had dreamed.

For the working men of the mill district to discover that the Young Men's Christian Association is developing activities in their neighborhood



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which result in taking the boys off the streets and occupying their leisure time in profitable ways, will probably do as much to interest those men in practical Christianity, the work of the church and the work of the Association, as anything that could be done. But after all, the impressions produced upon others by the work we do is not half so vital a matter as the effect of the work upon the boys themselves. These are secondary results of which we may take account, and the reflex benefit to the Association would certainly be great in every way. The Association may co-operate with proper instrumentalities to secure the enforcement of law as a safeguard to the boys of a community and it may bring to light facts which will require the enactment of new legislation for this purpose. The Association should be in position to co-operate for the good of the boys in any and every way in which it may be of practical service.

One difficulty with most of our Associations in relation to the boys' work is that it has somehow come about that our work has been almost wholly with the boys from the homes of well-to-do people. This criticism has often been made by contributors, and yet the Association has been under a handicap of ignorance as to the best way to handle the various groups. It has worked with

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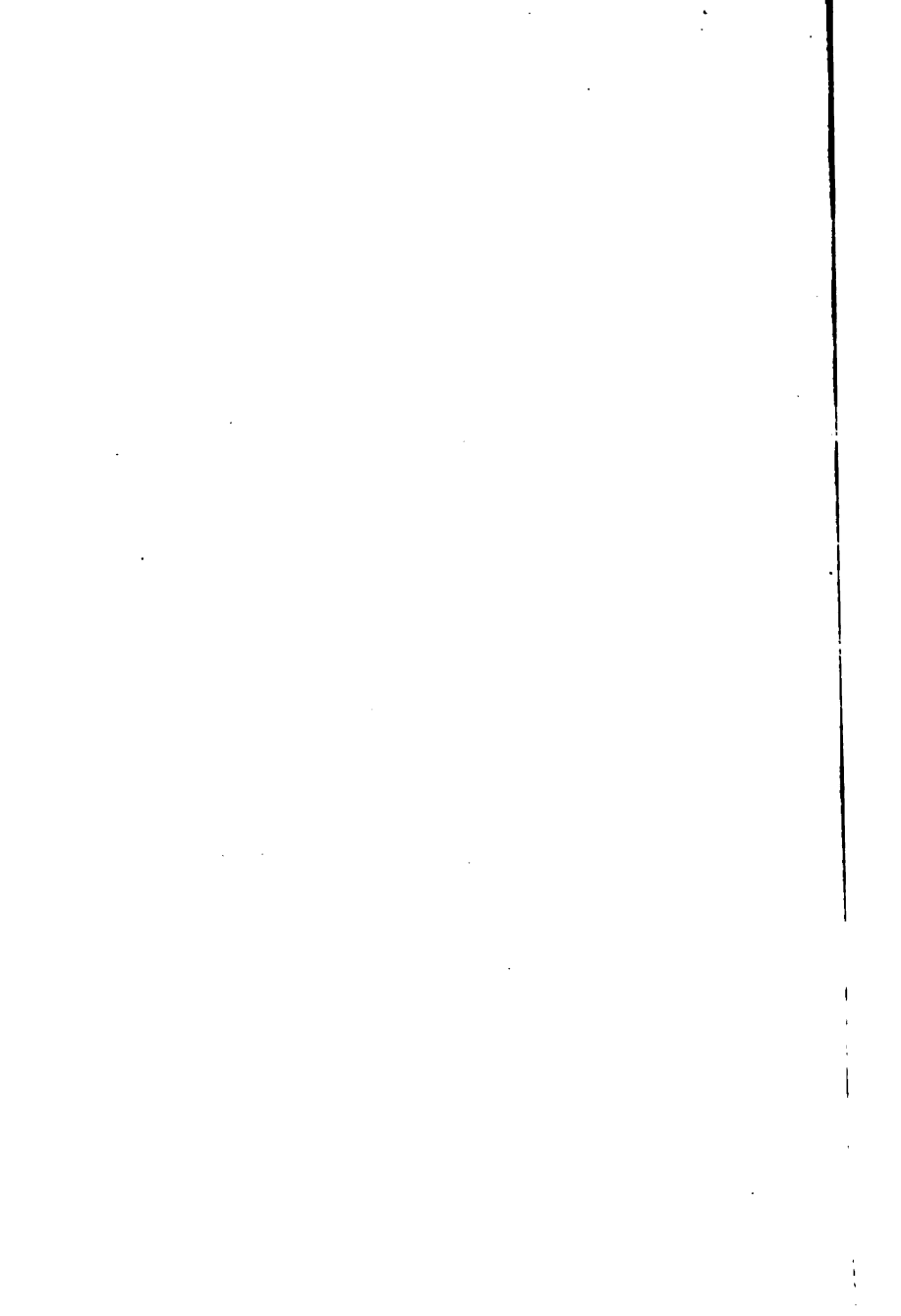
the boys who attend school and who have the latter part of the afternoon and Saturday to visit the Association. To attempt to meet the needs of the boys who at an early age have had to seek employment and are therefore occupied during the day would mean that they would be brought into contact with the older members in the building at night, which gives rise to irritating conditions; and as for the street boys, those boys from the poorer homes who are not in the Sunday-school, if they were to be introduced into the regular classes attended by other boys the mothers and fathers of the well-to-do homes would very quickly make known their objections, and prevent any further attendance of their boys where they would mingle with the rough boys of the street. Here are real problems, and it has taken us all too long to discover the proper adjustment which will enable the Association to do an adequate work for each of these groups. But the better day has dawned, and for any man to be in ignorance longer as to principles on which these problems may be solved is to advertise either that he is down in a rut so deep that he cannot see out, or else, seeing the way toward the light, is too lazy to pursue it. The comprehensive scope of the work which will meet the Association's obligation to the boyhood of the com-

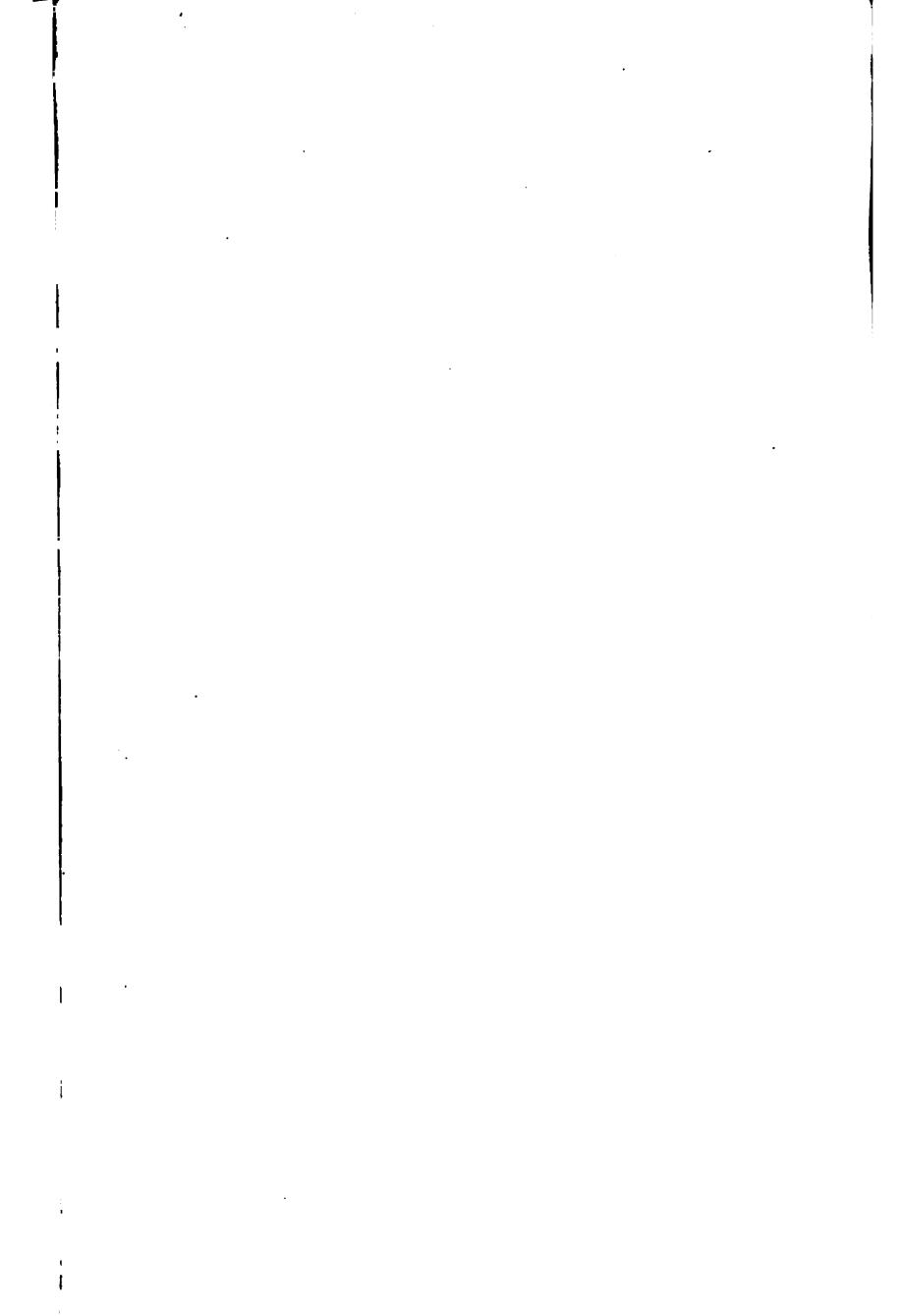
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munity will include the provision for every need of every group of boys. This is a great objective and cannot be realized in a short time; but it ought to be the objective. It may not be reasonably expected that the Association can itself do all this work, but it can see that it is done by co-operating with, and working through, other agencies in the community.

No phase of real effort for or with boys has been presented here which, with proper adaptation, may not be considered germane to the Association's obligation. In relation to the Church and Sunday-school and Bible study the Association may be a most useful factor; the admirable plan of the junior department of the Brotherhood of St. Andrew is full of significance and suggestion. The education of the boys and the boys' fathers in sexual hygiene may be wisely promoted and is urgently needed; the boy's home relationships may be greatly improved by such illuminating presentations as that of Prof. Fiske's to-day, while the boy who works, the boy who appears to be delinquent, and the boy without a normal home, may all properly claim real service from the Young Men's Christian Association. It is a great task. But every great task is an opportunity. Every great task is also a pledge of reinforcement from God as we do our duty.



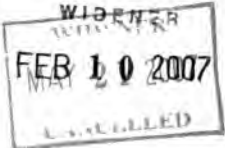




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